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Methods of the Early Missionaries.

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IT is very hard for us of the present day to realize the difficulties which had to be met and overcome by the pioneers in Mission work. Modern Missions to the heathen are scarcely a hundred years old; the foreign mission work of our own denomination has but recently celebrated its semi-centennial. But wherever a mission has been established for any length of time. it has been organized into various departments, and is as systematically carried on as any great business or commercial enterprise.

Most of us in our childhood thought of the missionary as one who, having landed on a foreign shore and acquired the language. began orally to proclaim the good news of salvation to the multitudes whom we fondly imagined were eagerly waiting to receive and welcome the glad tidings. It is true indeed, that to preach the unspeakable riches of Christ is the one aim of every true missionary. But while evangelism must be his object, the missionary must be much more than a voice crying in the wilderness of heathenism. He must be pastor, physician, educator and translator.

Now, these various departments of work are distributed among different men and women according to the ability of each. The pioneer in mission work had to combine many or all of these offices in his own person.

They Builded Better Than They Knew.

It is remarkable how many of these early missionaries were gifted with great executive ability; and, as we read the story of their lives we see the beginnings of most of the various lines of missionary effort of the present day. They builded better than they knew; these heroic men and women left home and friends to go to what were then largely unknown lands to lead men to the Saviour of the lost. Almost unconsciously to themselves they became also the leaders in social progress.

The question as to whether civilization or Christianity should go first is no longer an open one,it has been settled by the logic of events,. Civilization, apart from Christianity has never sent a messenger to those in barbarism. Men do not sacrifice themselves in the name of culture but of Christ. But wherever Christ is known and loved as the Saviour of the soul, he becomes also the uplifter of the whole social system.

It is well for us in these easier times to recall the story of the early days of the missions, and to trace in them the foundation of the magnificent structure of the present. From the great and in-

viting field of missionary biography, it is possible for us to select but a few samples, but wherever missionary effort has been begun the methods have been largely the same.

Missionary Biography.

Our own Andrew Gordon, the founder of our India Mission is a fine sample of the pioneer missionary, both in his character and his work. He possessed that noble spirit of self sacrifice and that lofty enthusiasm, combined with practical

REV. ANDREW GORDON, D. D.

common sense, which have characterized so many of the founders of great Christian enterprises. In September, 1854 he sailed from New York but not until February of the next year, did he land in Calcutta. It devolved upon him to select the field of operation. Those who were sending him out could not give him advice on this point. The noble spirit of the man appears in this sentence, which reminds us of Paul's ambitions not to build upon another man's foundations. "I felt intensely averse to entering fields pre-occupied by other missions." His choice of the Punjab, which had been recently annexed to British India, with Sialkot as a centre, has been justified by events.

Privations of Our Missionaries.

In a year after his settlement, only two letters from the home land reached him, and they contained but a small amount of money. Had it not been for the kindness of Christian officers in the English army, stationed at Sialkot, in loaning him money, he and his family would have suffered for want of the necessaries of life. And yet, two years and three months after landing, he sums up the results of his work thus far. The two languages of the province have been so far acquired that for a year daily preaching has been maintained in the city. Two mission houses and two homes for native assistants have been completed. Hundreds of books and portions of the Bible, purchased from the Lodiana Missions, have been distributed. Two little boys and one little girl form the nucleus of an orphanage. A class of inquirers are under instructions.

First Baptism of Our India Mission.

A little later, the 25th of October 1857, the first baptism of the mission takes place when two men, an educated Hindu of high caste and one of the very lowest, indeed below caste, stand up together and take upon them the vows of the Christian—prophetic of the day when all India shall recognize the one brotherhood of all men in Christ.

In many cases the first missionary has to reduce the barbarous tongues to writing and to shape them to be the vehicle of the great ideas of Christianity. This was not the case with the first missionaries of our church. In India they found a rich language with an ancient literature of its own; in Egypt, the noble Arabic, one of the great languages of the world. All that they needed to do in either case—and the task was a sufficiently difficult one—was to gain such a command of the language of the people as to use it without making those blunders which

are apt to render the speech of the foreigner ludicrous to the native.

Missions to the Sudanese.

Our missions in the Sudan have before them the far more difficult task of reducing the language to writing and of shaping it to express the great truths of redemption. This was the work that Dr. Paton did for the language of the New Hebrides.

It was our privilege to entertain him in our home for a short time some years ago, and among many other interesting incidents of his work, he spoke of his experiences in endeavoring to translate the Bible into the language of the islands.

The heathen know little of confidence in man, and nothing of reliance upon God, and so the grand words, faith, belief, trust and all their synonyms are lacking in his language.

Dr. Paton, sitting on the porch of his house in a large chair, was working at his translation with a native helper. They came to a text which contained the thought of faith in Christ, and there was no word to express it in the native speech. Dr. Paton said to the helper: "When I sit in this chair with my feet resting on the floor, what is the word you use for my position?" It was given him. "Now, when taking my feet from the floor, I rest my whole weight upon the chair; what word would you use for that?" Again the expression was given.

"Well," said the missionary, "that is the word which we will use for the soul's reliance upon the Saviour." Many of the barbarous tongues of earth, along with the people who spoke them, have been thus ennobled by receiving the gospel.

Egerton R. Young and his missionary companions invented an easy method of teaching the Indians of the Hudson Bay region to read and prepared simple books and portions of the Gospels for them. Wickliffe and Lyndale, in their translations of the Bible, shaped our English language and largely made possible our noble literature. Luther's translation did the same for the German, Krapf and others have reduced the African languages to writing. "The entrance of thy word giveth light" whether it come into the soul of the fair haired Saxon or into that of the swarthy Indian or of the dark brown African.

William Duncan and Alexander Mackay stand as types of the industrial missionary, who coming to utterly ignorant peoples, have commenced to train them in the simple arts of life while imparting to them the great truths of the gospel. The former, whose life work has been the uplifting of a tribe of Indians in British Columbia, still lives at an advanced age, to see the fruits of his labors in the faithful lives of his "Christian Indians." His village of Metla-kahtla, now under control of the United States, contains the peaceful and happy homes of those, who a generation ago, were living in idleness, degradation and misery, but now are industrious, successful, and prosperous.

Mackay in Africa.

It is only thirty one years since Mackay started to the heart of Africa, having declined flattering offers in his profession of civil engineering to devote himself to mission work. Two years were spent in reaching his field with a band of forty men, cutting roads through the untraveled forest, and incidentally learning much in regard to the country which was of interest to men of science. An African International Association had been formed in England with many names of prominent scientific men in its roll of numbers, but, as one has said, "while commercial and scientific men were talking, the servants of the cross were acting; and while the former were fixing in words the problems to be solved, the latter were quietly solving them." When he reached Uganda, he immediately began to train the natives to habits of industry. With their help he built boats and wagons. He worked in wood and in iron in which the country abounds. He taught the lads to read, and with his own hands printed reading

sheets and Scripture portions for his scholars, and sent home for copy books and maps. During the fourteen years which remained of his life after coming to Uganda, he never left the field, and when he laid down his life on the shores of Lake Victoria Nyanza, other hands took up the work. Today Uganda is a Christian Kingdom, enjoying the blessings of religion and of civilization.

Robert Moffat.

Perhaps the man of all modern missionaries whose life most completely typifies mission work in its varied forms, is Robert Moffat. Born in 1795 in Scotland, the land of many noble missionaries, he died in England in 1883. His long life spanned the time from the beginning of the modern missions enterprise to its almost world wide extent. In 1817 he arrived at Cape Town, South Africa, a stranger in a strange land. He had to cook his own food and mend his own clothes. In his hours of loneliness he comforted himself with the Psalms and with his violin. His coming was unwelcome to the Dutch farmers who, though professedly Christains, classed the natives with their cattle and dogs. A chief by the name of Africaner had been the terror of the Dutch and a price was set upon his head. Moffat journeyed to his village, won the love and life long friendship of the fierce warrior, and best of all, led nim to Jesus Christ as a Saviour. It is a remarkable fact that, in the early missions, many of the first converts were men of extraordinary force of character. In 1819 Moffat married Mary Smith, a woman who, in the nobility of her nature, the largeness of her sympathies, and the clearness of her practical judgment, was well fitted to be the wife of such a man. Two years later they went to Kuruman. Here for a time the work was very discouraging. The people were utterly degraded. They stole, robbed, and murdered without any compunction. It was almost impossible to arouse them from their stupidity.

He Masters the Difficult Language.

Feeling that services carried on through an interpreter were unsatisfactory Moffat determined to become master of the language and for a time lived alone in one of the distant tribes. He said that a language is not mastered until one dreams in the new tongue. Unselfishly he and his wife strove to win the hearts of the people. He taught them better modes of agriculture, and different forms of industry. Anticipating medical missions, he treated their sick. He established day schools for the children, and prepared school books. All this time he was working at the translation of the Bible, and in 1832 went to Europe to learn the art of printing. The New Testament was completed in 1839; the whole Bible not until 1856.

Ten weary years Mr. and Mrs. Moffat toiled on in these varied labors at Kuruman, but no converts as yet appeared. Suddenly, almost without visible cause, a deep interest in spiritual things arose. When as yet there was not a single inquirer, Mrs. Moffat had written home to Scotland, "Send us a communion set; it will be needed." Transportation was slow in those days and it was three years before the communion set arrived. On the very next day a hundred and twenty communicants, rescued from heathenism, sat down at the Lord's table.

Lived to See Many Converts.

Moffat and his wife lived to see many gathered into the Kingdom as the result of their work. Their daughter became the wife of David Livingstone, the great missionary explorer. Their work in South Africa has been carried on through the efforts of others like-minded with themselves.

Doubtless many of the great multitude whom no man can number have been and shall be gathered from these degraded peoples.

Thank God for the inspiration which comes from lives such as devoted missionaries have lived in almost every clime where there are human beings. May He fill the whole church with the spirit of love for humanity and love for Christ which shall count no sacrifice too great to win men everywhere to the service of the Redeemer.

Triumphs of Missions.

"Mashile"--The African.

By Hallie Q. Brown, F. R. G. S. Wilberforce, O.

Miss Hallie Q Brown, the writer of the following article is a woman of high attainments, her voice and pen are consecrated to the work of saving young men and women. Any one having an opportunity to hear Miss Brown as an elocutionist or as a temperance orator will enjoy a treat.—Eds.

"No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby."—Lucile.

AN English ship neared the coast of South Africa. On the hurricane deck stood a missionary, glass in hand, scanning the horizon, eager to catch the first glimpse of the great Dark Continent. The long black line lifted itself out of the sea and assumed form and color. Soon golden sands, luxuriant verdure, terrace rising above terrace, stood in bold relief, like a great picture painted by a master hand.

He thought of the lives sacrificed for the good of this country. The land where he would spend and be spent. How fast these men came before him. They formed a long chain, himself another link. The pioneer missionary, Latimer Neville, who prophesied Africa's Evangelization while a large portion of it was yet marked on our maps, "Unexplored or Sandy Desert." The traveller and explorer, Mango Park, who lost his life on torrrid plains. Livingstone, the self-denying, whose body rests in Westminster Abbey, but his heart lies buried beneath a tree at Ilala. Ah, if the land could disclose its secrets; unfold its story; if the trees and mountains could reveal what they have witnessed—they would tell us of the unselfishness of these heroes, their intense fervor, their struggles and the range of their prayer life. They would tell of the Slave Trade, the "Great Open Sore" of Africa. Africa "bleeding at every pore;" of the starving millions waiting—"Waiting in the Wild."

Ever hungry and unfed,
Left without the living bread.
Waiting! Waiting!"

Conflicting emotions filled the missionary's breast. How poor and weak he felt. Why had he left home and kindred? Would his service be acceptable? Would Africa's heart respond to the message he bore?

JOHN, THE AFRICAN.
Died at Wilberforce, (Ohio) University, Oct. 1906.

The good ship steamed into port and lay like a giant exhausted after a long race. The missionary did not tarry at the Cape, but started for his post a thousand miles in the interior. The incidents of this journey and other experiences have no bearing on this story and need not be related here. Several years have passed since the missionary began his labors among the natives. He had often become discouraged at results, but

he kept his faith aglow. One fair day he rode far into the bush. To his left old Thaba Bosigo rose, its top crowned with snow, its sides clothed with flowers and bathed in sunshine. He sprang from his saddle to walk through the velvety grass and gather the blood-red mountain lillies that burst into bloom along his path. A Kaffir dog barked in the distance and following the trail he came to a native village. The children stopped their game of "Tete" to look at the white man and his horse. He commenced singing, and taking his stand under a large blue gum tree, soon gathered a motly crowd around him. In a clear, strong voice he sang,

"Tho ho Jesu, Tho ho Jesu,
Tho ho Jesu Joale je,
Joale je. Tho ho Jesu,
Tho ho Jesu Joale je."

The singer paused and began talking in earnest, pleading tones. They listened for a while then one by one dropped away, leaving the speaker alone. Alas! his labor had been in vain. Sorrowfully, tearfully, he turned to go, when he heard a smothered sob. Looking around he saw a Masuto boy upon his knees. It was Mashile Maarting. Tears coursed down his cheeks as he sobbed, "O! Moruti, r'pallala, Ka Jesu." And the master told him of Jesus. As the story of the cross was unfolded Mashile drank the healing draught as the thirsty land the dew. Now hand in hand they walked; talking as long lost brothers would. The soft wind whispered in the tall trees. The sinking sun shot gleams of gold athwart the mountain's crest. A pool of water near by reflected the tall grass on its edges. Some birds in an olive tree sang their evening song. They drew aside and the African boy, Mashile, was baptized and given the Christian name of *John*. And he had that peace which "passeth all understanding."

He felt the renewal of his whole nature in the image of God. The sun had dipped now below the hills, but the "Moruti" lingered to tell of the life eternal. As twilight deepened they parted. The missionary rode away, and lifting his eyes to the hills he cried, "O God, I thank thee, thank thee!" The lad watched till the rider was lost in the gloaming; then he knelt and kissed the spot where his teacher had stood, and hastened to the village. He seemed hardly to touch the ground. He was a new creature, with a new name. No longer *Mashile* with its heathen significance, but *John*, *God's gift*.

As the days went by he applied himself to his daily task with greater diligence. He had never worked like this before. He had never felt like this. How he longed to tell his mother. But she was dead. Weeks before he had seen his father shoulder his gun and march off to war. His sisters and brothers were heathen; his comrades chaffed him because of his changed life. He seemed so helpless in his loneliness, in his intense ignorance. He went into his hut and sat long alone in the dark.

Next day John went out to work. The fellows looked askance and shunned him. Everything was changed! The sports and games he once loved had lost their charm; the dance, the idle talk of the village were hateful to him. But ever always and above each scene shone the cross. Then he would see the sad eyes of "the man of sorrows" the master told about. But always the cross. As he worked in the field it trembled in the clear, blue sky. Hurrying home at the close of the day it led the way to the village.

At night when he threw himself upon his humble cot, it shone in the darkness with a radiance of glory. It beckoned and always seemed to say "come." One night the cross seemed brighter than ever. It illumined every dark corner in his little hut. John fell upon his knees and prayed. In the still hours of the midnight he made a solemn compact, "I will, O Lord! if thou wilt." A light

above the brightness of the sun entered in the heart of the lad that night. He had seen a vision. When daylight came John walked forth with a new born determination. He would go to America. He would get an education. He would learn much about God. Then he would come back to this beloved land and tell his people of God. He would show them how to make houses. He would tell the little children what he had seen in his travels. He would make schools for them. He would tell them to be good.

This awakening made him stand very erect. He was a strong man now ready to run a race. His scant earnings were carefully saved and he began to plan his departure from Africa. Once some men told him of great ships that sailed to far off countries—to America—from Cape Town. But that city was miles and miles away. It would take all his savings to reach that port. John sat alone on a large, flat rock behind the hut and felt the warm sunshine. He was thinking, thinking as he had been for weeks. He knew the road that led to Cape Town, for he had seen men "Trek" that way. He could find that. Yes, and *walk* the distance. John leaped for joy. The problem was solved. Yes, he would walk there. The white moonlight fell in a flood and made it light as day. John was busy all night. Early next morning, with a small bundle and a knotted stick he walked out of the hut, closing the door softly behind him. A dog rubbed his nose against the lad. He stooped and stroked its head. Some sheep bleated as he passed the Kraal. He had started on his long march to a far country! Hardships and perils confronted him on every side. There were swollen rivers to ford and near their banks, hidden in thick rushes lay the wily crocodile. There were hostile tribes to pass. Hissing, venomous serpents lay coiled in his path and at night he heard the cry of wild beasts. As he trudged on the days passed into weeks. At times he would rest in the Cattle-Kraal of a friendly tribe, or receive a welcome at a mission station. Weary and foot sore he would build fires at night and then crawl beneath the bushes to sleep, while the stars kept silent watch. He forgot an injury but remembered every act of kindness. Once some Kaffir boys took him miles on his journey in an ox-wagon. At a farm house a little white-haired girl gave him cakes and coffee. He set a trap to catch some birds

A KRAAL (Home of the Uncivilized African.)

and thought what a fine breakfast he would have. Next morning when he opened it a little monkey with big black eyes peered through its fingers and whimpered. When turned loose it ran up a tree to a limb and sat chattering for very joy. That day John feasted on wild nuts and berries. He laughed to think how happy the monkey was. On he pressed through the wilderness and the red sea of difficulty. A cold, drizzling rain was falling when John reached a Compound. It was the Diamond Mines. Here he found warmth and food. The fellows were kind to him. He was soon employed, for he learned that it took much money to cross the ocean. . . .

A year had flown since John entered the mines. His purpose was accomplished. He walked forth and took the train to Cape Town. The past months of toil and privation were incentives to greater endeavor. Sir Galahad, in quest of the Holy Grail, could not have possessed more perfect virtue. This Knight of the Cross hastened on to a foreign land, seeking an education and to learn more about God. It was a day of rare beauty when John stepped aboard ship. The waters glinted and flashed in the sunshine. The sky was so blue; the air so warm and rich. The bell rang; the gang plank was hauled up; slowly the ship passed out of the harbor. Now it was speeding over the great ocean to the land where all his dreams were to be realized; his thoughts crystallized into action. With hands clasped and great starting eyes he gazed and gazed, as his native land receded—then faded from his sight. Tears trembled on his lashes, but he quickly brushed them away. Then with a resolute air he turned and faced westward.

A strange light shone in his soft, dark eyes. Hope was on his brow. Peace filled his soul. Behold all things were new!

On reaching New York he could not at first adjust himself to the customs and manners of a new country. John knew no English. Some friends aided and sent him to Ohio. He entered the public schools in the hamlet of W—and began to study in the primary grades. Every thing was hard, so very hard. Visitors to the school were surprised to see a man seated with the small children grappling the difficulties and striving to master a foreign language. It was a strange sight! Who can imagine the struggle this meant. But John was determined to win. Soon the light began to dawn. The English words were telling their stories to him. He read the simple tales in the reader with the little children. He was a child among them in purity of thought and action. It required hours for John to prepare the lessons which the children mastered in a few minutes. Slowly knowledge came to him. With patience and integrity he pursued and completed his public school course at the close of five years. One year ago he entered Wilberforce University. He made rapid progress in his studies. Nor did he forget the better part. He laid hold of the things of God. Great truths were accepted with child-like simplicity.

That scripture—"Except ye become as little children ye shall not enter the kingdom of heaven," was verified in our midst. Slowly but surely John was reaching that far goal placed by his modest ambition. His aim was not fame nor riches, but just enough blessed learning to carry the torch back to his benighted people. He spoke English well now, but not with perfect accent. He came too late for that. John was industrious. He had some aid, but each vacation found him laboring so that he might not prove to be a burden to his benefactors.

John's first Christmas in America was like a fairy tale. He often talked about it. At early dawn young men went from house to house singing hymns and Christmas carols.

"Joy to the world,
The Lord has come."

rang out on the clear morning air. A heavy snow had fallen. A wind blew

out of the north and every gnarled tree and crooked branch was edged inch deep with ermine. Every twig and ragged weed was silvered o'er with sparkling gems. John said that earth put on her wedding dress. He laughed with glee when the boys made a snow-man and sent the snowballs flying. A friend asked the foreign students to share the Christmas joys. Six countries were represented and fifteen gathered round the festal board. And what a feast it was! The big turkey with cranberry sauce; the pumpkin pies (the good old sort) and the steaming plum pudding. The table fairly staggered with its weight of good things. Next came the games and songs under the mistletoe bough and the holly bush. But there was a great shout of joy when they saw the Christmas tree. Oh! it was a thing of beauty, with its candies and toys, its ornaments and lighted wax tapers. My, how the eyes sparkled when each guest received bonbons and gifts of pictures and books. As they said "Good night" there came, wafted on the crisp, night air, voices in the distance singing,

"No more let sin and sorrow reign,
And thorns infest the ground,
He comes to make his promise known,
Far as the curse is found."

And the day closed. Soon Christmastide will come again; but at many fireside there will be a vanished form—a silent voice.

Early last spring John fell ill. There was a heroic struggle to throw off the dread disease. He lay a helpless, but patient sufferer—a Saint John teaching lessons of faith and love. His schoolmates quit their studies to minister to his wants. Among them were the Molema, the Bechuana; and Kalane, the Myambane, to whose people and country no missionary has ever gone. With soft voice and gentle touch they soothed the fading one, and nursed him as his mother would. They could only watch and wait. It was very still. Outside the wind moaned. The trees cast long shadows. The day was dying. John whispered: "*They tella me come, they tella me come, God tella me come.*" And he was *ready* and went in with *Him* to the marriage.

"Who plucked that flower?" cried the gardener as he walked thro' the garden. His fellow servant answered, "The Master," and the gardener held his peace.

The mellow light of an October sun streamed into the College Chapel. It was festooned in ribbons of white. A white casket, covered with flowers, rested at the alter. A multitude gathered to pay tribute to the African boy who made a compact with his Lord. One who humbled himself as a little child, who never gave offense. The man with one idea and that embodied in the word "service." John kept his part of the covenant, "Fulfill thy promise O Lord! "Lead Kindly Light," sobbed the voices and the organ—as this simple boy, born in the wilds of Africa, is borne to his final resting place; followed by teachers, students, neighbors and little children. The long train moved through the campus under the Autumn foliage—a glory of crimson and gold. Down the wide avenue, strewn with fallen leaves to the peaceful cemetery. And who shall say that John had not a complete—a full, well-rounded life!

"Write me as one who loves his fellowmen.

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And lo! Ben-Adhem's name led all the rest."

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The story of *John* is true, only a year ago he fell a victim to the white plague; he contracted a heavy cold not being used to our severe climate. John's heathen name was *Mashile*; after conversion the native African chooses a Christian name. Wilberforce and Oberlin colleges in Ohio have received a large number of African youth who have found their way to these institutions, providing liberal education at reasonable cost to the negro. There have been as many as twenty young men and women from Africa at Wilberforce at one time in preparation for missionary service to their race

in Africa. Some of them are most beautiful singers. There are now four young men—Sebopia J. Malema and Michael M. Seganoe—these are from the Bechuana Tribe in South Africa. Our readers will remember "*Khama* the good chief" that went to England in behalf of his people, imploring Queen Victoria to protect his people in Bechuanaland from the sale of intoxicating drinks—see Women's Missionary Magazine, November 1906. David L. Landezi and John M. Manye are of the Basuta tribe. See the same, November 1906—for story of his sister who is doing missionary work in Africa.

Jerry G. Menze and Patrick Ngcayeya are from the Kaffir tribe. These young Africans bring to this institution the most exemplary conduct. Darkest Africa has no representation of its blackness in their lives and examples.

They have found the Saviour, some of them, at great cost and they are here far from their home making preparation to return with enlightened and instructive methods for the uplifting of their people.

We think of them, after hearing them talk both in public and private, as triumphs of God's grace.

A portion of Africa is given to the United Presbyterian Church to evangelize; let us remember the young men and women coming into our midst to prepare themselves for the Native ministry.— Eds.

Biographies of Native Christians.

Short Sketch of Mary Anna's Life.

*Dictated by our veteran and retired Missionary, MISS ELIZABETH G. GORDON, Cedar RAPIDS, IOWA.

ABOUT the year 1864, the British Government arrested a tribe of Gypsy thieves, called Bher Ghuts ("Sheep-chokers.") They also coined counterfeit money. The government intended to banish them, but, for some reason, changed their plan and put the parents into prison for three years, instead, and sent all the children to our mission.

By one means and another the boys were all gotten away except one. He is now the Rev. Paul Nasr Ali, pastor in Bherah. But the girls, seven in number, all remained with us until the three years were up and the parents were liberated when the government gave them the liberty to take back the children that were under age if they were willing to go with them. Two of them were taken, although they were not willing; for they had learned to read the New Testament, and were becoming attached to the institution,.

Sher Kalan, which means "the bud of a lion," and whom we named, "Mary Anna" at her baptism, was the largest and oldest of the seven. They were of different families and from two different castes. The caste of dancers, called "Naths," rather lorded it over the other called "Sheep-chokers." Mary Anna was of this latter caste. From the very

MARY ANNA.

first she was very careful to strictly obey every command given by the teachers; and not satisfied with obeying them herself she taught all the younger ones that they must obey, so from her very first emerging from heathenism, her influence was good. Although she was not quick and bright in her studies, yet she was faithful in study and in learning every kind of work, and made good progress, so that in after years, shewas able to help in mission work, such as primary lessons in Roman Urdu, in Persian Urdu and also Gurumuki.

It was the custom of our mission to see that the girls were married at a proper age, and, as the orphan girls were kept rather secluded for protection and had scarcely any communication with the world, the missionaries brought the parties together for an interview. Two or three were thus brought to interview Mary Anna. Although she felt much abashed to have to refuse the judgement of the missionaries, yet she said she could not consent. All the other girls of the orphanage were married, the orphanage was closed and Mary Anna did Zanana and school work for some years, but finally decided to conform to the custom of the country and consented to marry. The applicant was the youngest of a Portugese family, recommended to her to be a respectable Christian family, but they were Roman Catholics and soldiers in the army. So she was for a time in the army learning a soldier's life. After awhile, however, as her husband had to travel so much, she came and settled down to mission work: some times teaching in a girls' school, or reading the Bible in the Zanana. She not only did not conform to the Roman Catholic religion, but was the means of converting two of her husband's older brothers to the Protestant faith.

When we began itinerating in village work, she was always willing and ready on short notice, for she had her army training. She rented small apartments in the city and one time she had to leave and look for another place as the owner wished them vacated. So she found a house in a very orthodox community of Mohammedans, and the house was owned by a Moulvi, (a Mohammedan Priest) who wished to rent it. His people were very angry because he had rented his house to a "Karani" (a Christian.) They said, she will corrupt all of our women with her religion. So she came to me to ask what she should do. I told her to just live in her house and let them alone, and go on with the same Zanana work that she had been engaged in, and she did so; and when warm weather came, she used to sit on the roof of the house and read her Bible; so the women came and sat and listened to her reading, and when the vacation of the girls' boarding-school had come, the girls, who had homes, left, but some of them had no homes and required a faithful Christian woman to stay with them. Mary Anna was called to fill the want, and the women, who at first were so angry at her coming among them were very sorry to have her go, even for a time and very soon she had access to their homes, and to read the Bible to them.

One other of this Gypsy tribe is still engaged in mission work—Emma Labhu. Her work is in the village, where she lives with her family.

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*Miss Elizabeth G. Gordon, our pioneer missionary, was not able to write the above story of Mary Anna, because of her almost total blindness. Her neice, Agnes E. Murray, wrote at the dictation of Miss Gordon. It would be thoughtful and sympathetic as well for any one of of our readers to write to Miss Gordon in her affliction and declining years.—EDS.

Bamba.

Sketch of the Maharanee Duleep Singh. By Mrs. S. B. Lansing, Cairo. Egypt,
Reproduced from Women's Missionary Magazine, May 1888—See Frontispiece.

Cairo, Jan. 25. 1888.

MY first acquaintance with Bamba Muller, subsequently the Maharanee Duleep Singh, was in a small crowded school room on one of the busy streets of Cairo. Her sweet, thoughttul face and graceful form, united to a quiet dignity peculiarly her own, were very marked and excited an interest that was strengthened day by day in our pleasing relations of teacher and pupil, while after her eventful marriage, and long residence in England, until her recent death, she was ever the object of tenderest affection and sincere regard

Her home with her mother, was very humble, with scarcely simple furnishings or comforts, still it was a dear spot to them and they were most happy in each other's love and companionship. Bamba was able to read in the New Testament when she first came to us, but had never heard it explained. When this was done at our chapel exercises in the morning, and during the Bible lessons that followed, she at once became deeply interested, and in her new and ravishing views of gospel truth, had special delight in committing many portions to memory. The exercises of the Sabbath school and services of the sanctuary were privileges largely appreciated, and through a divine blessing upon the means of grace enjoyed, it was, ere long, evident that a divine work had been begun in her heart. She deeply felt her sinfulness, but in her child-like confidence sought forgiveness in Christ as her Saviour and early found joy and peace in believing. Happy in her new love and in all the fervor of youthful christian experience, her light shone brightly upon her companions, as in loving fidelity to their souls best interests she endeavored to win them to Christ and to lead them to share her own precious joys. The hour of prayer was a sweet and refreshing season, and the simple fervent out-pourings of her heart in our little gatherings were an inspiration to all who heard them, and often most impressive. They breathed such a spirit of confiding love and nearness to the Saviour with whom she pleaded, that one could almost feel she had her request while still asking. In addition to my usual prayer meeting with the teachers and older pupils, she held another with the younger pupils during the noonday recess. She often had private conversation with them individually, and her words were so loving and persuasive and her manner so earnest that some were led to desire the better way, and to strive to follow her as she followed Christ. Her connection with the church by a public profession of her faith, the "first fruits" of the school, was an interesting event, solemnly impressing her companions and calling forth special gratitude to her teacher and friends. She was so sincere in her love, so clear in her views of the atoning work, and her faith so strong, she seemed singularly prepared by the Holy Spirit for the high privilege which she so meekly sought. From this time she seemed more devoted to the service of her Master and zealous in her efforts for the spiritual good of those around her. She erected a family altar in her mother's humble home and lovingly instructed her in the truths of the gospel while she prayed fervently for her salvation; a joy which from their early separation she never fully realized. Still in her mother's sudden death from cholera the following year there was much reason to hope she had become a "new creature in Christ Jesus." She had learned to read and was much interested in religious things, attending all our services and spending much of her time in the school. In her sense of sin and desire for a new heart,

and feeling her inability to pray, she was in the habit of solemnly repeating humble petitions as we bowed together in my visits to her quiet home.

Having been made a pupil teacher, Bamba was specially interested in her charge of some thirty of the smaller girls and the religious instruction imparted in the use of "Brown's Catechism," and portions of the gospel were made so simple and attractive that they were exceedingly fond of their lessons. Some of them, now married women with families, still recall with delight the happy scenes of those early days with their youthful teacher in their midst.

A remarkable epoch was now reached in her history as wonderful and mysterious to us as it was incomprehensible to her timid girlhood years! The Maharajah Dhuleep Singh, an Indian Prince, was passing through Cairo and being interested in mission work visited our school. He had been converted and baptized, and seemed a sincere and earnest man. On the death of his father, Ranjeet Singh, King of the Punjab, he was the rightful heir to the throne; but it having been taken by British arms in a conflict with the Sikhs, he was sent to England, where he was educated and received a large annuity. Alluding to this event during our first interview, he said, God had deprived him of his earthly kingdom, but had given him the blessed hope of a Heavenly one by his conversion to Christianity. He first saw Bamba in the midst of her duties in the school room, and on learning she was a convert, remarked "how beautiful to see one so young so zealously serving Christ." Two days later he visited our Sabbath school where she was present and was greatly interested in the varied exercises of the hour. He was richly arrayed in his Indian costume and bedecked with a profusion of rare jewels, still so simple and unaffected that he was regarded not only as a *christian* "*Prince*" but a *humble man*. In the evening we received a note which was fully explained next morning by his coming to the mission house and asking her in marriage! He had long wished a christian and oriental wife, and he felt God had directed him to her in a remarkable way! A great responsibility was put upon us to make proposals to one so young and unsophisticated, and so happy and useful in her work and humble sphere; but after a long interchange of views with regard to all that was involved in such inequalities of position, and under such peculiar circumstances, and coupled with earnest prayer, her teacher was deputed to lay the matter before her. It was a solmen moment as she sat at my feet listening to my novel theme! Pausing at length for a response, she quickly said, "I do not wish to marry. I wish to serve Christ in the School!" She was told nothing could give us more joy than to know that her most loving and supreme desires were to serve Christ, and in the interests of the girls so dear to her, but that God might have other designs and might in his Providence be calling her to another sphere where her influence would be extended and her means of doing good greatly increased. In reply she simply repeated what she had previously said. On reflection, however, and feeling so much the need of divine direction she at length remarked, "I will pray much over it and if God shows it to be his will that I should marry I will do so," adding as if averse to the thought, "but I do not think it will be his will!" The Maharajah was much affected by the result of our interview and left soon for Bombay where he would await her decision. She gave herself to earnest prayer in the calm assurance that her Heavenly Father would early make duty clear and show her his will, and in this sweet and loving trust she was not disappointed! As her mind expanded and she was more able to grasp the subject in all its bearings, she was made to feel that God was leading her into this new sphere and signified her acceptance! She fully realized her disqualifications for the

difficult and peculiar duties of such a high position, but in that same spirit of reliance upon divine help which so characterized her, said, "if God is calling me to it he will bestow measures of grace and give strength for all that will be required of me." A few days after her release from school, in her study of English and preparations for the coming event, she asked if she still might have her noonday prayer meeting with the girls and converse with them about Jesus as she had previously done. Her request was most cheerfully granted.

On the Maharajah's return she was presented with an almost endless variety of the choicest jewels which she modestly admired, but whose rare beauty and value she could not appreciate. Averse to display, she wore very little, but in exquisite taste. Speaking of her jewels some time after, as she twirled her fingers in the sparkling chain about her neck, she said, "how thankful I am that the love of Jesus was first put into my heart, otherwise, I might think too much of these things which are as dust compared with *that*.

The wedding festivities enjoyed by a few select friends, were very quiet and the ceremony was performed by Dr. Hogg. The following week, on her first visit to us as a bride, she had the joy of presenting for our mission work in Egypt a bank cheque for $5000 and on each anniversary of their marriage, for thirteen succeeding years, the Maharajah sent a similar sum as a *thank offering* for the mission's boon to him. In England she was graciously received by the Queen, and all her associations were largely with the nobility. Although unable to converse much in English, she early won her way to many hearts by her gentle demeanor, while her self-possession, and adaptation to the formalities and courtesies of the most refined life were very marked and a surprise to all! As soon as able she interested herself in the spiritual welfare of her servants, and was especially active among the sick and needy of their tenantry. For some time she had a class of village boys come to her on the Sabbath for a Bible lesson, which gave her great pleasure. The strength and fervor of her christian character seemed to flow largely from her careful study of the "Word" and from her sweet communings with her Saviour, a fitting preparation for the chequered events and reverses of maturer years. Clear in her judgement and decided in her convictions, she was strictly conscientious and deliberate in every plan of action, and in the discharge of all her duties. The example of her prayerful and consistent life, as narrated to us by their "*Chaplain*," a man of singular piety, was strikingly expressive when he said, "I have never met one so spiritually minded. Her influence in her home, and in the parish cannot be over estimated," while the Maharajah during the same visit, referring to her attainments in grace, and the blessings he shared in such a godly walk, gratefully reiterated the same sentiment by saying with deep feeling, "I thank God every day for my wife."

As years increased, a group of interesting children brightened their happy home, and shared her most ardent love and longing desires to see their young hearts given to Jesus. In one of her letters she wrote, "Oh what a blessing it would be to see them walking in the way of the Lord. Dear little ones. I see in them inclinations to earthly things, though I am thankful to say that they take an interest in spiritual things. They love to hear about Jesus. I feel that you do pray for them and if I am not asking too much, do pray the Lord on their behalf that they may have him now, and please him in all their ways and know that He is their loving Saviour."

But a cloud at length darkened the sky that had been so peaceful and serene, and a long season of sorrow and trial awaited her. Difficulties arising between the British Government and the Maharajah with reference to his "annuities" accord-

ing to a treaty, and on the refusal of an adjustment of what in his mature manhood he regarded as ancestrial claims, he became so embittered, that, severing family ties and abandoning the land that had adopted him, he formed an alliance with a foreign power, publicly declaring himself "England's implacable foe." Simultaneous with this serious step, and in his deep chagrin, he also renounced christianity, alleging as a reason that he could not be in connection with a religion, or identified with a government that could tolerate his wrongs. These quickly succeeding changes, in every respect so gravely affecting the family relations and so disastrous, were sore trials to Maharanee, but she still felt he would be arrested in his perilous course, and for this she wrestled day by day. Although in this voluntary exile he amply provided for those he had so loved, the burdens and anxieties such changes incurred were too weighty for her already weak and delicate frame, and her health became so impaired that her medical adviser spoke gravely of possible results. Clinging to her early friends and in compliance with urgent requests, we visited her in late summer. On reaching London we were much grieved to find her so much changed, a mere wreck of her former self, still the loving, hopeful, trusting Bamba of earlier days. Feeling after a time that, under all the depressing circumstances which surrounded her, a change to the more genial skies of her native land, and to the cherished scenes of her childhood years, would be beneficial, a visit there with the younger members of the family for the winter months was proposed. With the possibility of this being effected, she was greatly elated, and during the last interview with us when calling upon us she said with much enthusiasm, "It is such a beautiful idea; it will be so delightful to go to Egypt again." How little in our mutual joy at such a prospect did we then think our next meeting after three brief days would be in the quietude of her sick chamber, and at her dying couch. Her loving Father had higher joys in reserve and more gracious designs for his weary child, and in a few hours she had passed through the "Valley" and entered the portals of the heavenly city.

A sudden collapse, the result of a severe cold and fatigue, speedily terminated her chequered and eventful life, at the early age of thirty-nine, leaving three sons and three daughters to mourn their loss and a circle of widely scattered friends to drop the tear of sympathy over her cherished memory and untimely death.

The interment was in the little cemetery surrounding the chapel on their estate at Elveden, some two hours from the great Metropolis, and there, beneath the shadows of the wide spreading trees that adorned the beautiful grounds of that once happy home, she was gently laid away in her last resting place to await the resurrection morn. Among the lovely floral wreathes that lay in such profusion upon her casket and gracefully draped its sides, were several from the Roval family, the Queen, the Prince and Princess of Wales and the young Princesses, silent, but sweetly fitting tributes to unobtrusive worth. She has since been joined in the long home in our Father's house by Sir Robert Montgomery, one of those noble christian men who have been brought forward by the Indian Civil Service, whose memory will long be cherished with that of Havelock, the Lawerences and other kindred spirits. As Lieutenant Governor of the Punjab in former years and president of the Indian Council, unto the end he became the early life long and trusted friend of the Maharajah and family. On the eve of her funeral he expressed what must be the sentiment of all who have enjoyed similar opportunities of intimate acquaintance in saying, "The Maharanee was a faithful wife, a loving mother, and a devoted christian.

FOR THE STORY OF KANAYA READ REV. ANDREW GORDON'S BOOK "OUR INDIA MISSION."

Foreign News Budget.

India.

After Three Years.

By Kate Hill.

Sangla Hill, Punjab.

On the last Sabbath day I was in America a gentleman came to me at the close of an address on India and said, "I would like to go to India and see if things are as 'bad' as you seem to make them." I could only reply, "Come and see." I thought of his words again and again during the voyage back to India. I wondered if in my attempt to picture India to you, to make it *real*, I had overdrawn the picture. The darkness and death of heathenism is before me again, and as I see the dirt and the poverty of the people in the villages, and realize anew their ignorance and superstition I have thought, "Would it be possible to overdraw the real facts." Perhaps I did not make them "bad" enough.

I am going to write a few things that I have seen and heard after my three years absence. We came first to Lyallpur where I spent my first term of service in India. Everything has grown. The city is larger and has better buildings. New offices and industries with their building show progress. I asked one of the missionaries of the work and she told me of the prorgess in the villages and among the people and added "Things are now done in a day that used to take years to do."

Nine years ago, when just a new missionary, we went to Chinot City, a large heathen city in the corner of our district. So far as we know no white women had ever been there. As we went through the streets the people crowded out of their houses and followed us. We went into a Hindu girl's school and the door was pushed off of its hinges by the crowd. If we went into a house, the court yard was thronged by women and girls, while men and boys climbed on walls and roofs to look at us. We felt we could do little because of the crowd. On the last night of our stay, three women came to our tent and we had a quiet heart to heart talk with them. The tears ran down their faces as they listened for the first time to the story of Jesus' love. When they left one of them said, "He did all this for us! You are taking our hearts with you. Come again and tell us more." She gave Miss Spencer a little silver ring to remember her by.

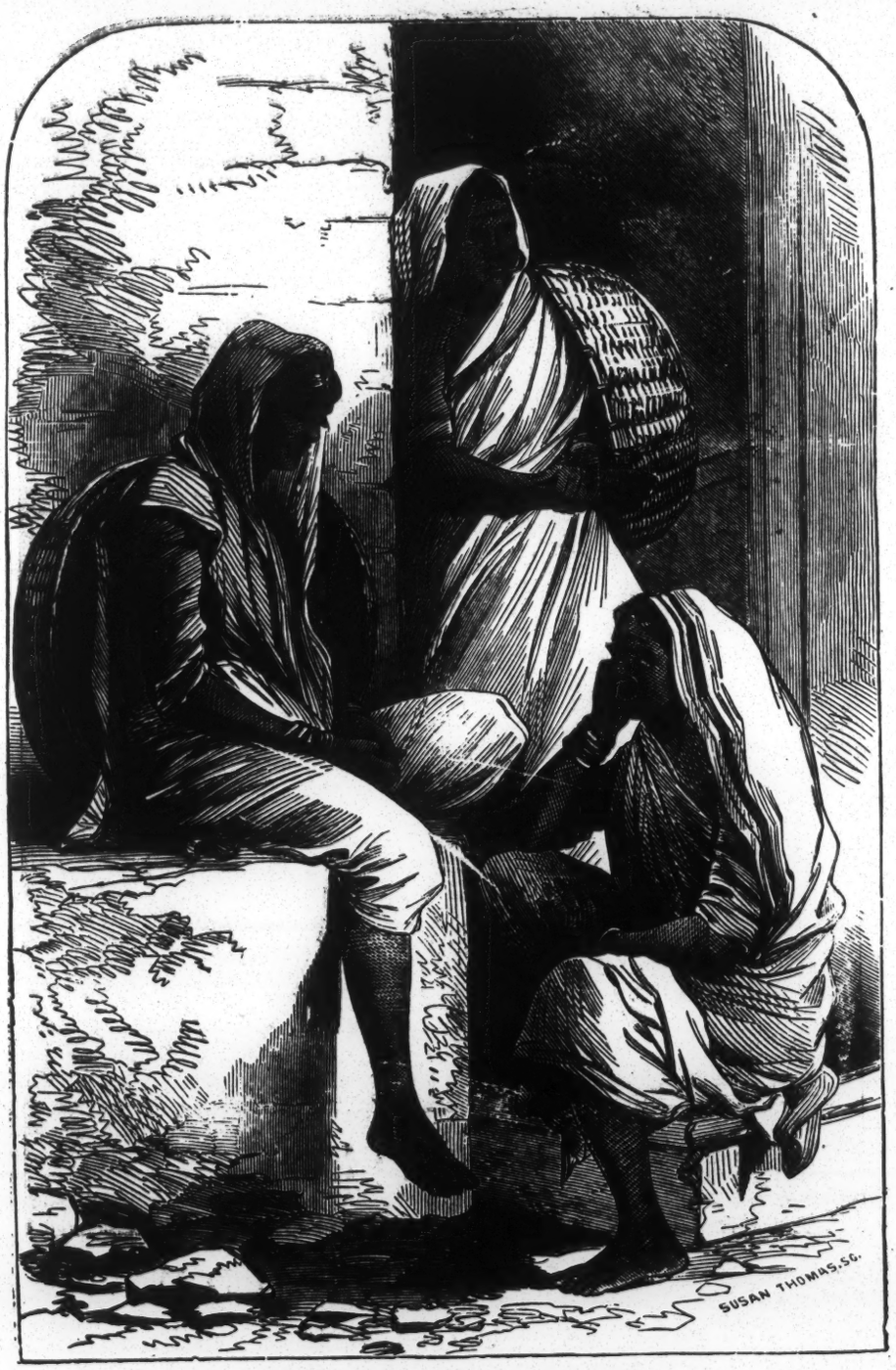
Again and again in after years we would plan to return to Chinot City but an opportunity never came. Ours was a large district of 1500 villages and 300,000 people. Some part must be neglected. These women were often thought of. Years rolled by; other missionaries came to work in the district and in November 1906 the missionary's wife went from Lyallpur to another city to attend a meeting for Christian women. When there she met a woman who told of the first time she ever heard of Jesus, when two Miss Sahibas, a tall one and one who wore glasses came to their city and she went at night to their tent and heard of Jesus. She was one of those three women. After all these years we are just now hearing of the fruit of that visit. Truly His word will not return unto Him void! On the second Sabbath after my return I attended one of the best village services I had ever seen. Two congregations held a union service. One pastor, who is supported by his congregation, came with his people to the village where our camp was pitched. The pastor there is blind and receives half his support from the congregation and half from the mission. There was no church and the service was held out in the open air. Rows of straw were spread in front for the men and at one side blankets were spread for the women. There were about one hundred present and a good number of Mohammedans came to look on and listen.

A number of men and women were baptized. Also children were brought to be baptized. One man evidently had not thought of his boy until others were presented. He called the mother to bring the baby. The mother had not brought her baby to be baptized and so had failed to put his clothes on. She wrapped him up as good as she could in her head shawl but her neglect was to be made

REV. CHAUNCEY MURCH, D. D.

MISSIONARY IN EGYPT.

DIED OCTOBER 15, 1907.



GROUP OF WOMEN IN INDIA.

known for the missionary told the father to take the baby in his arms. So he lifted him out of his covering. But perhaps only the missionary noticed his lack of clothing.

After this was a communion service. The roll was called and those permitted to commune were seated in front. It was very encouraging to see the care exercised by pastors and elders in allowing only worthy ones to commune. It was indeed a real privilege to each one.

Every missionary we talk with tells us that these are days of blessing and opportunity in India. The recent revivals are subject of many conversions. Its great power seems to be in lives of individuals rather than in masses. I was talking with the doctor one day. She was telling how she longed for the blessing to come to her hospital and to the workers there. They met every day at three o'clock for prayer. She ended by saying "the blessing seems long deferred but my faith does not waver. I have determined that "tho he slay me yet will I trust Him.

One of the secretaries of the National Missionary society visited our people at Sangla the other night. He urged them to help fulfill the last command of Jesus "to preach the gospel to all nations." He told them they could do it in two ways by preaching and teaching themselves and by giving.

He told of a man in the recent revival in a southern city who was compelled by the spirit to make confession of a sin committed years ago before he became a Christian. He and some companions had broken into the store room of the Rajah of Ajimere and stolen money and jewels. He buried his share in the garden. After confession he determined to make restitution. So his friends made up a purse of money to send him back. In some way this was stolen and so he made the journey on foot.

Weary and worn out from the journey he came to the last station next to capital and there found the present Rajah, who is a son of the man whose store house he had helped to loot. He cast off his clothes and turban and rushed into the Rajah's private car made full confession and begged that the Rajah deal with him as he would. The Rajah doubted the story and sent him under guard to the capital. He found the garden much changd but was able to locate the stolen goods. He was taken before the Rajah who asked why after all these years he

AN INDIAN RAJAH.

returned to make this right. Then the man told him how he had found Jesus and through Him all his sins were pardoned but the Spirit had told him he must make this sin right, and now the Rajah was to punish him as he deserved.

After some days the Rajah sent for him and said "You say God has forgiven you, that through Jesus your sins have been pardoned; who am I that I should not forgive you also?

Then he requested that a preacher be sent to his capital and made arrangement for his living for he said, "We need such a religion that will make a thief confess his sin and restore his stolen goods." The man went back to his village where he had labored for four years and not a single conversion, but in six months after he had made right this sin and obeyed the call of the Spirit there had been one hundred and fifty conversions. So it is everywhere we see and hear of individuals receiving blessings and are praying that the whole church may be revived and quickened.

I was awakened suddenly one night and found a thief in my tent. At first thought it was a dog and called out, "Who is there?" Then realized it was a man and called "What are you doing?" Get out you thief." The man ran out of the front of the tent and I jumped out of bed

and found my box in which my clothes, books and money were, was gone. I then ran out at the back of the tent crying "thief, thief" but the watchman was asleep. Soon he and some of the other servants came. A lantern was brought and I found the thief had dropped my box and ran when I called out. I was much relieved to find it. Next morning we found that the thief had cut the tent at the foot of the bed and crawled in and taken my little hand bag from under the bed. We found it out behind a bush cut open and not a thing taken but a box of cold cream. He must have come back in the front door and I awakened just in time to save my box. Today I have had a busy time in my tent. We moved to this village only yesterday. Such a crowd came out to see our tent pitched. Mrs. Caldwell and I took the children to one side to teach them and I counted sixty-three.

Among my numerous visitors I had two Hindu widows, both willing to learn. One of them told me that for a year she had been thinking of this way. Another was the second wife of a Hindu and brought her only boy for medicine.

Another told me sadly that she had no children. There were many applicants for medicine of various kinds. One woman was nearly blind from sore eyes. Others said they came to visit and hear the good news that we told. One woman went away repeating "Whosoever believeth in Jesus, shall be saved from his sins." All said we believe less and less every year in our *idols* and *gurus*.

Every day is filled with many opportunities of giving our message. Some hear gladly, some with indifference but nearly all will say "It is a message from God." All are blinded by their ignorance superstition and belief in fate. Let us be more faithful to the last command of our King.

A HINDOO WIDOW.

Egypt.

The letters from Egypt are all the more interesting because of the appeal in following pages.

The schools in Cairo opened on September 2nd. The teachers report a good class of boys. The upper classes are fuller than usual and all seem anxious to stand well in their classes.

The girls' school in the Eskabeeh quarter is full and many have been turned away for want of room.

We hear good reports from other schools in this city and all through the country. We wonder how many of those who contributed to the funds for supporting these schools pray for a blessing on the Word as taught in our schools. Every pupil is expected to receive forty minutes religious instruction every day. This is beside the opening exercises of singing, reading and prayer. We have never succeeded in getting all of our boys and girls to attend our Sabbath schools, but a fair proportion of them do attend. Two of the girls of our orphanage united with the church two weeks ago. The "first fruits," may be only a fair test of what is to follow.

Yours as ever,

MRS. H. M. HARVEY.

Dear Friends:—

I am pleased to tell you that the weather at Zagazig has already become quite pleasant. The city continues to grow and is now making some valuable improvements in the way of new buildings, and also, the water works for the city use, will soon be completed. The wheels of the Cotton mills have again

begun to turn, and this brings happiness to many poor homes. "Cotton is King," here in this district; when the cotton is good the people rejoice, and when it is poor many people suffer for want of the ready cash which it brings.

Yes and it affects us seriously as well as others. Schools will not run without money. It acts as a sort of oil to the machinery of the school work. The children must learn to read, write and count some way, but when the cotton is good there is much more hope of collecting tuitions from them, and this part seems to interest us very materially. With the present cut, our work seems to be seriously threatened. We are trying to hold on as long as possible and hope the Lord will make His will plain to us. I have been reminded of the story of the man and his wife who found times so hard, that they thought they must give up one of their children to lighten expenses. After trying long to decide which one they could best spare, they gave it up. And so we feel with these little centres through the district. It is indeed hard to choose them and to feel, in many cases, that it is shutting out the only spark of true light that there is in the place. I feel disappointed to not have any Bible-teachers this winter again, but we cannot afford it.

A very sad funeral occured here a few days ago; that of a young woman, who was one of our pupils when we first came to Zagazig. She was so badly burned from the explosion of a lamp that she died after a week of severe suffering. My poor Amena, how it pained me to see her suffer so, and then to remember that she died a Moslem. Poor Amena. Have I done my duty by her? At our best, we are so weak, such experiences bring us face to face with our great responsibilty. Two others of our girls were married the past month. Thus they come, remain for a time and then pass away from us. May the Lord enable us to improve every opportunity for doing them spiritual good, while they are with us.

A new school has opened up, just beside us which has taken a good number of our boys. This is hard on us especially, when we are in such need of their tuitions as at the present time.

Hoping that Zagazig may report to you more often than in the past,

I am Yours For the Land of Goshen,

MRS. M. R. HART.

Rev. Chauncey Murch D. D.

WHEN on October 15th Rev. Chauncey Murch, D. D., passed away, our church lost one of its best missionaries. Dr. Murch was born at West Alexander, Washington Co. Pa., January 1, 1856. His father Rev. James C. Murch, was then pastor of the Associate church at that place. In 1860 the family removed to New Concord, Ohio, where the father was pastor of the United Presbyterian church from 1860 to 1876. Here Chauncey Murch received his early education in the public schools and in Muskingum College, from which institution he graduted in 1876 with the degree of Bachelor of Arts. His theological training he received in Xenia and Allegheny Seminaries, graduating from the latter institution in 1882. For about a year he was pastor of the United Presbyterian church at Salem, Ind., and then in 1883 in answer to the call from the foreign field, he entered upon his work in Egypt.

Dr. Murch's work in Egypt is highly spoken of by those who knew it best. He was the only missionary preacher in the whole district stretching 200 miles northward from Aussan, and he became very widely and very favorably known by all classes of the people. His experience, wisdom, sympathetic kindness and earnest zeal had made him seem indispensible to the presbytery of Thebes, indeed the whole mission, when he was so suddenly called from his labors.

It may not be known to all United Presbyterians that Dr. Murch has, by his knowledge of Egyptian antiquities, rendered valuable service to the whole Church of Christ in the support of the truth of the Scriptures. But it is a fact that in some branches of Egyptology he was recognized as an authority. It was

through his knowledge and intelligent action that the very valuable Tablets of *Tell Amarna*, uncovered in 1887 by a peasant woman, were secured for the use of scholars. These tablets have been of great use in answering the arguments of skeptics. For his timely perception of the historical value of this find and his prompt action in securing it, Dr. Murch has not received any public credit. He did not seek it. His thought and ambitions were elsewhere.

It was fitting that the life of this servant of Christ should close while he was actively engaged about his Master's business. While on a missionary trip, conducting evangelistic services at Assuan, he answered the Master's call to the service in Heaven.

A letter from Miss Ethel Roxy Martin, who arrived shortly after Dr. Murch's death, testifies strongly to the esteem and love in which he was held by Christians and non-Christian alike, and also to the discouragement that would be felt did not the missionaries trust God to raise up others to take the places of those who fall. She tells of the severe illness of Mrs. Murch for some two weeks after the death of her husband. Mrs. Murch and their son James, a student in Muskingum college, should have the prayers of the church in their bereavement, and there should be prayer to "the Lord of the harvest that He would send forth laborers into His harvest."

The above is kindly furnished (at request of the Women's Missionary Magazine) by Rev. Jesse Johnson, D. D., Professor in Xenia Theological Seminary, a friend of Dr. Chauncy Murch.

KEEP IN MIND!

WHAT? Twenty-Fifth Anniversary of the Women's General Missionary Society.

WHEN? Second week of May, 1908.

WHERE? Pittsburg, Pa.

WANTED? A Silver Offering averaging not less than ten cents a week from every woman in the church.

HOW GIVEN? Through Thank-Offering boxes at the congregational "Ingatherings" held during the fall of 1907.

FOR WHAT PURPOSE? To help support the one hundred and nineteen missionaries, and seven departments of work under the care of the Society.

(Mrs.) MARY CLOKEY PORTER.
15 Marshall Ave., Allegheny, Pa.

FORM OF BEQUEST.

I do give and bequeath the sum of ———dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

An Appeal

To the Members of the Women's General Missionary Society and Other Friends in the United Presbyterian Church.

Pittsburg, Pa., Nov. 14, 1907.

The following communication from the Missionary Association in Egypt needs no emphasis, but a few words of explanation as to the "young women" and the position of the Women's Board between the demand and the supply.

The Women's Board, as the executive agent of the General Missionary Society, can only meet the needs of the Foreign department as the funds—all free-will offerings—are placed in its treasury. Because of the progressive work of our missionaries these needs increase each year. The increase asked for this year, after prayerful consideration in each of the three Missionary Associations, had to be refused—worse than that: the places made vacant by sickness and death have not been filled.

Briefly, the situation is as follows: The Foreign department closed the financial record of last year with a balance of $1,400, the smallest in the history of our work.

The support and enlargement of the work for which the Women's General Missionary Society is responsible required $17,000 more than last year. For the first time in the history of the society the estimates were refused. A promise was made of the same amount as was granted last year, $54,656, and the assurance given of a prayerful, determined effort to secure the extra amount needed. Because of this condition and the fact that eleven of the sixty-four salaries for which the Board is responsible are unpledged, it was not deemed a wise policy to include any more salaries in the distribution of the general fund from which the general work is supported. So much as to finances.

Now as to the young women: Miss Mary F. Kerr, of Americus, Kansas, has received an appointment to Egypt, but is teaching in Hillsboro, Kansas, while she waits and prays to be sent. Another young woman is teaching in one of the towns of Pennsylvania while she waits and prays to be sent to India. Still another who has rendered good service as a short-term teacher in Egypt has applied for a full appointment for a life service. Two others, student volunteers, are ready to go at any time the way is opened for them.

FIVE YOUNG WOMEN WAITING TO BE SENT! To whom, then, should this appeal from Egypt come with most force? Surely not to the young women who are willing to go. No, but to the women, young and old, who can NOT go, but whose blessed privilege and duty it is to "help go." We are approaching the holidays, the happiest days of all the year, in which we rejoice over the birth of our Lord and gladly give gifts because of this the best of gifts. In our disbursement of gifts shall we not include our blessed Master himself, and give to him "at least as much as we would expend on our dearest earthly friend?" And may it not be possible in many places to have pledges taken for salaries at the Christmas and New Year meetings, when so many shall receive gifts that perish with the using? The harvest is ripe; the reapers are ready; the Spirit is gracious. What hinders that we do not go up and possess the "uttermost parts" for Christ? All reasons are swallowed up in one—lack of funds. And yet the money IS in the hands of God's people. The difficulty lies deeper than ability; it has its root in the heart and in the desire. When the people have a mind to give, all the funds necessary for salaries and all other parts of the work will be in the missionary treasury.

Shall not a mighty volume of prayer be lifted to our prayer-answering God that our people may be made willing to give "as the Lord hath prospered"?

(Mrs. E. M.) MARY M. HILL,
Secretary of the Foreign Department of the Women's Board.

Alexandria, Egypt.

To the Women's Board of the United Presbyterian Church, U. S. A.

Dear Friends: The following action was taken in the closing session of the summer meeting of the Association: "In view of the loss in our ranks, by reason of the breakdown of several of our young lady missionaries, it was resolved that we make an earnest appeal to the Woman's Board for additional lady missionaries." We who now present this appeal were appointed as the Association's committee to do so.

We well know that this is not the time for making such an appeal, and this was duly considered, but it seemed to all that the special need demanded a special effort to bring relief to the over-workd ladies that the present work might be held, not to speak of the ever-increasing opportunities, in the homes and schools, to bring Christ to the women and to the girls.

You doubtless have noticed that the number of unmarried lady workers now on the field is less than it was three years ago. Four are now in the homeland, with what hope of returning we are very uncertain; two have been counted worthy of a higher service; and two have married. Since the first of these have left the field three have joined the band of unmarried workers, but one of these has married, so that the total number of workers now on the field is still less by six.

But there is still another point at which they have been weakened. Two of these who have been taken were fully equipped missionaries, not only with respect to the language, but with that without which words are as sounding brass and a clanging cymbal. They were THOROUGHLY furnished.

Four others of these were well on with their Arabic course and had given promise of a successful missionary career.

The remaining two were not so far along with the language, yet left vacancies that have overtaxed others to supply or required that their work be dropped.

The two added in the stead of the eight just referred to are now only as far advanced in the language as the two last mentioned. So that it will be seen that the loss is equal to five practically fully-equipped missionaries and more.

What does this mean? Simply that, contrary to all rules of the Association, burdens have been placed upon shoulders that were unable to bear them. The responsibility of one of the largest and oldest institutions in the mission, the Pressly Memorial Institute, was put upon one only in the midst of her Arabic study, with the result that she was unable to do the year's work in the language study and was obliged to go to Europe to regain her broken health.

It means that there is no one now in sight for either of the two important places to be made vacant the coming spring by the home going of two ladies (Mansoura and the Fayum).

It means that the only harem worker in all Assuit must be taken from her work for the opening of the fall term of a Girls' School in Beni Suef, where a rich Copt has turned his school over to the the mission, unconditionally, except that he furnish the financial backing and we a lady missionary. The opportunities among the upwards of one hundred girls there are just as good as in the mission school. (This help is equal to a donation of at least five hundred dollars.) Another lady ought to be sent to continue this work when this one goes back to her own place, as she must do in a few days.

It means, too, that one young lady, not yet half through her Arabic course, is put in the place where the two preceding her were broken down with over-work, and even she must be taken from the Luxor Boarding School, to which she was sent two years ago in response to a most earnest request.

This, then, constitutes our appeal. We ask you to lay it before young women of the church and those who will undertake their support with the confidence that

there will be those who will give themselves and others who will give their support, who will fill up the broken ranks and make it possible to carry the work into the homes and hearts of the women and the girls of Egypt.

Yours sincerely,

LEANORA J. McDOWELL.
HELEN J. FERRIER.
J. H. BOYD.

SALARIES.

India.

$500	per year.
$700	per year.
(physicians)	
$100	outfit expenses.
$825	traveling expenses.

Egypt.

$550	per year.
$700	per year.
(physicians)	
$100	outfit expenses.
$200	traveling expenses.

Sudan.

$550	per year.
$100	outfit expenses.
$250	traveling expenses.

A Call To Prayer.

Because of the appeal from Egypt and the statement of the Secretary of the Foreign Department of the Women's General Missionary Society, which appears in this issue of the magazine, the Women's Board calls upon the women of the church to arrange for special seasons of prayer and thanksgiving to be held one hour before the regular meetings of the missionary societies in December, January, and February; thanksgiving and praise for the lives that have been offered, and very earnest supplication for the funds to support these young volunteers and all other parts of the work.

By order of the Women's Board.

MRS. ANNIE R. HERRON, President.
MRS. J. D. SANDS, Secretary.

Editorial.

God's Challenge.

"All power hath been given to Me in Heaven and on Earth. Go ye therefore, and make disciples of all nations .... And lo I, even I am with you always, even unto the end of the world."

These words are spoken to us in America in the closing days of the year 1907. *Never since the notable occasion of their utterance has there been such opportunities for obeying this divine commission. Perhaps God has opened the doors of all nations because His Church is more ready to respond to His call. The prepared fields await a prepared Church. However that may be, these are the facts, the doors are open, the nations are waiting, Christ's commission is to advance. He expects His church to obey, and we the richest, the most favored, the happiest people, in the most favored age since Eden, are today face to face with a challenge from God, the outcome of which will be the most sublime triumph, or the direst tragedy, ever recorded in the annals of man.—The Missionary Witness.*

A Challenge of Supreme Importance.

On the preceding pages of this number of the Women's Missionary Magazine there is an appeal from our women missionaries in Egypt. In our October Magazine there was one preceeding this from Miss Rena Hogg It is reasonable to infer that at least 7,000 women of our church have read both ere this month is ended. It would be interesting to have every reader of these appeals from Egypt (and the accompanying letter of our Foreign Secretary Mrs. E. M. Hill) address the Magazine and tell in twenty-five words how these appeals have impressed her and will they make a change in her life toward missionary work. In the plan of God every believer is a witness; in the wide field of the world, every disciple is needed as a workman. Without him God can not do his work unless he abandon His plan. The church must awaken to this great truth, that a few missionaries scattered here and there, are only able to merely touch the rim ot the field assigned to them. They can not overtake the great work given to every believer to do. The church has attempted a gigantic task, it is true; there is a gigantic promise for its successful result. All power is given unto me. Go teach all nations—make disciples—and then, Lo I am with you unto the end—is a challenge and

a promise unlike any given to any other enterprise. We know, most of us, the triumphs of this undertaking since the first missionaries undertook to obey the Commission of Christ. Scripture and history corroborate in the fulfilment of all promises. We call it "miracles of missions." It is His Story told over and over again. From our fields, again and again, the appeal has come for more laborers; the field is too large for the few, the work is too strenuous for the incessant demands. No Church will prosper in her missionary effort if it allows the few to do the work of many.

One after another are falling by the wayside either in sudden death or worse nervous wrecks.

The time is fully at hand for the Church to remedy her errors, in allowing not only the fields to waste with ripened harvest, for doors are open to receive the missionary, but also permit her laborers to die in the task of trying to overtake the work.

Following the appeal from Egypt is a letter from our foreign Secretary of the Women's Board, Mrs. E. M. Hill. She very earnestly presents the condition of affairs. *Seven young women are ready* and willing to give themselves to the call for more laborers.

Where are those willing to provide the means necessary?

We can do anything we want to do. The solution of this problem is now of a mind and heart toward Christ. No one will be excused because they are not interested in missions.

Let us carefully search the real reason of our lack. The solving of this problem does not depend entirely upon means; it is a lack of heart and will to take Christ at His word. Our Church is now challenged by the great numbers willing to go.

It is almost superfluous to say that if the women alone of our Church were devoted to missionary work, the cause for much of the discouragement at home would be removed.

Our Thank-offering Secretary has, through the columns of the Magazine, through a wide and generous distribution of leaflets and Thank-offering boxes, given every woman and child in the United Presbyterian church an opportunity to provide for this urgent appeal.

The half the year is gone: has your society made any gains over last year?

A CALL TO PRAYER is now given not only for one time but for two or three meetings.

Surely every woman will feel a personal responsibility. God is calling to the women of our church.

Will we make provision to hear his call? God invites us all to join Him in His greatest enterprise. Will we accept the invitation? Let this be our prayer.

Use me God, in thy great harvest field.
Which stretches far and wide like a wide sea.
The gatherers are so few, I fear the precious yield
Will suffer loss, oh find a place for me.

A place where best the strength I have will tell,
It may be one the other toilers shun.
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

OUR AIM: To increase our membership two-thirds and our contributions one-third. Have you done anything?

Information, Then Interest.

The subject of our first mission study, beginning with the month of January will be the story of past achievements on the mission field. Only the smallest portion of this great work can be referred to in the limit of our Magazine. Also one hour in the Monthly Missionary circle will barely touch on the marvels of grace wrought through years of faithful Missionary effort. It is both stimulating and hopeful to review the record of faithful Missionary endeavor.

Our own denomination with but a half century of missions is not abashed with the results of its undertaking to do mis-

sion work. Our subject for the year 1908 is fruitful for study and any lover of missionary literature will enjoy the privilege of this year's study.

There will be no limit to the interesting matter provided by all denominations in the course of reading. If the outline for study is faithfully followed the results will be to increase a desire to know more and do more for our own mission field. From the program outlined and the interesting contributions provided for our readers there should be some ambition to prepare intelligent and helpful papers. It is a poor substitute for duty to carry our own Missionary Magazine to the missionary meeting with the intention of reading from its pages to the members in attendance. We may rightfully suppose, most, at least, of the women regularly in attendance at missionary meetings, are subscribers to their missionary periodical and have read the pages of her magazine before going to the meeting.

If there is any duty we should be careful to prepare, it is that which has been assigned to us as members of our missionary society. We do not have a wide horizon of mission fields if we only do the part that is easy or convenient. If we make no effort to obtain information there will be little enthusiasm for missions and correspondingly little or no response, other than spasmodic giving. Missionary literature is provided at a small cost by all mission boards and it is more easily obtained at a small outlay of money than any other literature.

We can never hope for large and systematic giving until our women learn the needs through their personal interest in the work being done by the Women's General Missionary Society.

May we not hope for increased interest during the year before us and may this be the result of information and prayer in the work of our own and other missions.

Subscribe for the Women's Missionary Magazine for your own use first, then for another if possible. Do this in behalf of the interest needed to carry forward the work of our Women's General Missionary Society.

What proportion of the women in your church are not in the missionary society?

A Gift to Christ.

To those women that ministered to Christ of their substance, to those that anointed him, to the wise men that brought him gifts, to the men that invited him to be their guest, to the disciples that could do his bidding, it must have been a great pleasure to feel that they were doing something to meet the wants of the Saviour of the world when he had not where to lay his head. In that pleasure it seems to be impossible for us to share, now that he has ascended to his Father. He is not now in want of food or of water, wearied with journeying, or thronged by multitudes. Yet the same joy of giving is not one to which we need be strangers. When he was here on earth, it was not because he could not walk on the water that he spoke to his disciples that a little boat should wait on him; and in a sense, our gifts supply his wants just as much as did those of the disciples. He still calls for boats to carry his messengers, for buildings where he may speak through his servants, for money that others may have means to heal the sick with his help, for supplies of food that he may break to hungry multitudes; and without these his work is not done, nor are the longings of his loving heart filled.

It takes much thought to make an acceptable and a worthy gift, because we wish to know what is most wanted by the one that is to receive it. A true gift is chosen to suit the wants, not of the giver, but of the receiver. Yet do we not sometimes seek to give Christ the things that it pleases us most to give, rather than those that we know would most please him? We may be ready, perhaps, to give our words when he asks for our

money, our money when he asks for our time, our time when he asks for our work, our work and everything else when we have not given the gift that should be first of all, our hearts.

It is interesting to see in Christ's life how the gifts that sprung from love for him became for his glory, even when they might have seemed useless or unsuitable. In the light of the devotion proved by the long journey, the myrrh and frankincense of the wise men hint at new meanings in the Saviour's birth; and the love that lavished on him the costly ointment has spoken with an undying eloquence. Whether it be great or small, the gift of love will never fail to honor the Master as well as to receive his reward. *Selected.*

Have you tried to win a new member this year?

Important Notice to Junior Leaders.

The Women's Missionary Magazine has kindly consented to allow the Junior Leaders two pages of its valuable space each month. These pages will be used:

First, to give short notes designed to help leaders in the preparation of the lessons for Junior meetings.

Second, to conduct a sort of round table conference at which Leaders may exchange views and ideas connected with the needs and methods of Junior work.

Each month a different topic will be discussed, and to give time for sending contributions, the topic will be announced two months ahead, with the exception of the January topic which will be "What relation should the Women's Society sustain to the Junior Missionary Society?"

The February topic will be "Courses of Study for Junior Missionary Societies,"

The interest and use of this department will depend entirely on whether Junior leaders will take the trouble to send communications to it. It will not take much time to outline a year's program which you have used successfully, and yet your postal card of information may be just what some other leader may be looking for. Be as brief as you can in your statements and do not be offended if sometimes they are cut down or omitted. Send everything intended for this department to Mrs. J. A. Wilson, 230 S. Fairmount Avenue, Pittsburg, Pa.

Our Quarter-Centennial Year should be our best year.

1908—Forward—1908.

By Mrs. John P. White

In casting about for a watchword for the Quarter-Centennial celebration, the new officers were at a loss to know what one word would best represent the purpose of this special convention.

In viewing the great and successful work of the past twenty-five years it seemed at first that our theme must necessarily be joy and praise and thanksgiving. These naturally must have a large place in our exercises. However a thought suggested, by a late missionary publication, began to grow upon us, that we shall have all eternity in which to recount our victories and now in the short time allotted to us, while the conflict between the forces of Sin and the forces of Righteousness, is so sharp, we need to act and act quickly. The question naturally arose, in view of the needs of the work, the call for laborers, the call for service, the call for money for the fields allotted to us, what should be our attitude towards the world's evangelization? What would be a good policy for us to adopt now?

The natural conclusion was that we must move, that we must move together, and that we must move Forward.

There is nothing else for us to do if we expect to receive a blessing in the work. If we go backward we indicate that we wish to reduce our forces in proportion

to our reduced contributions and service; if we stand still we indicate that we are in favor of simply going along at the same rate; if we move Forward we indicate that the responsibility of carrying the message of life to every one in our own fields in this generation rests heavily upon us and that we are trying to do all we can to accomplish this purpose.

The action taken at the Topeka Convention looked toward a positive forward movement, viz. recommending that we attempt to increase our membership two-thirds and our contributions one-third.

Special efforts have their attendant dangers, in that many are contented to rest for several years on the one great achievment. In order to make our Quarter Centennial Celebration of permanent value to our church, plans must be made which will look toward the future. The local societies must receive new recruits, who will, year by year, become better helpers. May we not expect that every society will try to keep step in this Forward movement. Some new suggestions along this line are made by our Board. Do not cast these aside as impracticable in your society. For the sake of unity let us all work together.

Very cheering and encouraging letters are coming in from all parts of the church. In many places Thank-offerings have been more than doubled.

One Presbyterial reports ninety per cent of the women, members of the missionary society and one society reports one more member than there are women in the church.

Look at the great work before us in our various fields, in the great cities, in the north west, in the southland, in India, in Egypt, and in the Sudan and listen while the Master speaks "Go Forward."

Topeka, Kansas.

Read the appeal from Egypt. Remember the same conditions exist in India. Will we spend money lavishly this month with the knowledge of such needs?

The Women's Society, of the United Presbyterian Church of Santa Ana, Cal., held their Thank-offering service, Sabbath evening, October 27th in the church, Mrs. Tidball President of society, presiding. After devotional exercises, she gave some interesting remarks as to the origin and extent of this service, our obligations and responsibilities and influence as christian women of the United Presbyterian Church, in view of our privileges and blessings to this, our "Thank-offering" or Thanksgiving.

A very interesting address was given by Mrs. Smithers, of Los Angeles, a member of the Christian church, who had lately visited our missions in Egypt and many other mission fields. She was much interested in the great work in Egypt, in what she saw and heard, and her impressions as to present needs and future prospects. She is very enthusiastic over the great work already accomplished and impressed all who listened to her with zeal and encouragement. The Thank-offering was over $100, which with the "Junior," offering of $25, made it over $130 and perhaps we say this is, well, a good offering in view of the fact that the quota is paid, and the congregation supports a lady missionary in India and other local missionary obligations. But the question comes to each sister of our beloved church—and we are talking to our women—have we done all that we could, given all that we might, and are we each one striving to do our part in raising the 100,000 dollars, that we may aid in advancing the kingdoms of righteousness and hasten the promised time, when Christ shall "reign from sea to sea, and from the rivers to the end of the earth?"

"They that be wise shall shine as the brightness of the firmament, and they that turn money to righteousness as the stars for ever and ever."

Mrs. E. J. Gowdy.

If all missionary societies, and there are many, for Santa Ana is not wealthy,

would do as much; support a missionary, there would be no such heart-rending calls as now in this issue.

The time is near at hand when congregations, missionary societies and able individuals must provide for the salaries of our missionaries.—Eds.

"Peace on Earth: Good Will to Men," was sung by the angels, let us take up the refrain and carry the glad tidings to those awaiting our message.

Little Brothers of Mine.

We are glad to be able to state that the Christmas book of missionary stories, under the above title, is now in the printer's hands, and will be on sale on or before December 15th.

You will want to hear about "Kirpu" the little Hindu brother whom Miss Mary J. Campbell takes for her hero. Cap'n Pratt is the title of Mrs. Tillie Johnson's tale, and a reading of it will do more to arouse your interest and sympathy in your small black brother than pages of dry statistics.

A treat in store for the Junior readers and one in which many a Senior will participate, will be to gather round the table, say Christmas evening, when the day's excitement is over, and work out the Picture Puzzle on our little brothers all over the world, which has been prepared for the book by Mrs. H. S. Petrie, of Hartsown, Pa., the author of "A Journey to the Sudan" which delighted the readers of the November Junior Magazine.

These, with the other contents, which have been noted in previous issues of this magazine, form a book which is worth a great deal more than its price—twenty-five cents a copy. It is just the thing for a gift to your Sabbath-school scholar.

Send all orders to Mrs. J.A . Wilson, 230 S. Fairmount Avenue, Pittsburg, Pa.

TAKE NOTICE. Will those who have ordered the book, kindly remit the price as soon after receiving the order as possible. We want to pay the bills connected with the publication promptly.

After these are settled, all profits will go to the expense fund of the Junior Missionary Magazine. Postage stamps will be accepted for one or two copies.

For larger orders, please send P. O. order or check.

Thanks be unto God for His unspeakable gift.

The Last Call.

Among the mottoes that hung upon the walls of our Missionary conference was one in gilded letters: "To every man his work." Charles Watson called our attention to the fact that it could be seen only when the light fell upon it at a certain angle, and he drew a practical, helpful lesson concerning the light which interprets duty.

Attention has been called to the writing on the wall, the crisis in our Women's work, a specific call, which reads "To every one her work." Our Lord is testing us in this call. Shall we be found wanting?

God so loved * * that he gave. What? The best He had. That is the standard he has set for us, and we can get in the line of vision only upon our knees. "Let us pray the thing through," then is a blessing behind it. Some day the motto "To every man his work" will be read in the light of eternity and every word freighted with a new meaning.

I once sat by the bedside of a faithful servant of the Lord. The last call had come, and he was ready to depart but there was a shade of sadness in his voice when he spoke of his work, so incomplete it appeared to him, "Oh if my life were again before me with the vision I now have, how much more it would tell for my blessed Saviour."

To some of us the last call will come before the next ingathering a year hence, a welcome call too, if it may be ours to clasp the pierced feet and hear His commendation: "She hath done what she could." This is the last call for our Sil-

ver offering. Shall we measure up to the standard of the Lord's giving? God help us to do it in the light of His grace.

JEANNETTE C. ALTER
New Wilmington, Pa.

One more opportunity is offered to swell the $100,000. Read the Silver Dime plan.

The following came without any signature except *Secretary*. It was addressed to Rev. J O. Ashenhurst, recent missionary at Simnasho, Oregon. The subject refered to is, "Why should I make the conversion of the American Indian, a subject of special prayer?"

Others may have been impressed with their obligation to remember the American Indian in their supplications, but this is the only statement we have received of the promise to do so. If appeals for prayer were made obligatory, how far reaching their influence and how far lasting the comfort of such intercessions.—Eds.

Rev. J. O. Ashenhurst,
Scotch Ridge, Ohio.

Dear Friend: Though you are far away from the Indian work I am sure it is still near to your heart. And you will be interested in anything that promises good to this people. For this reason and also as a proof, if any be needed—that "your labor is not in vain in the Lord" I wish to tell you that at our July meeting all the members present entered into a compact to pray every Saturday evening for our American Indians. This compact was formed because of your earnest appeal for prayer for the red men written for the Women's Missionary Magazine, April 1905. We are sure God has heard and answered petitions offered in compliance with that appeal and he will yet do greater things. We as a nation are verily guilty concerning our brother and we must seek forgiveness for our sin to them. We hope that the vacancy made by your resignation may soon be filled and God will be glorified through the salvation of souls.

Concordia, Kansas, Nov. 7 1907.

To the Women's Missionary Magazine,—

The Women's Missionary Societies of Concordia Presbytery held their annual convention at the Hopewell church near Beloit, Kans. Oct. 23. The Presbyterial now consists of seven societies and the year's work has been quite encouraging. The Silver Thank-offering for 6 months amounted to $229.46 There are three organized Junior Societies and at least two others on the way. Quite a number of new subscriptions to the Magazine have been added, the number now being about thirty-six. Also a few Junior Magazines are taken. We are enthusiastic and hope to do more for Our Master during the coming year.

MARY E. WILSON, Sec.

The richest thing about the missionary enterprise is that it is not an easy enterprise. I count it among the finest moral resources of the Christian Church that this task is one of enormous and stupendous difficulty.

Why does a man's heart go out toward the problem of the evangelization of Islam, except because it is the hardest missionary problem in the world? The Roman Catholic Church is afraid of nothing—misery, sickness, disease, martyrdom; but the Roman Catholic Church since the days of Raymond Lull has been afraid of Islam.

The duty of evangelizing Islam is laid upon the shoulders of Protestant men and women, because it is the hardest work laid out for men to do.

ROBERT E. SPEER.

Let there be 5,000 yards of dimes.

Prayer for missions is intercessory prayer: we can intercede only for that which we love. Missionary work must interest us, yea must be loved by us before we can have a true desire to pray for it.

Prayer for missions can be fruitful only when we have some knowledge of mission work. Who prays truly must ask for something, and to ask intelligently we must know. To know we must read, study, inform ourselves in every way possible of missionaries and their needs. The question of laborers is a vital question of missionary effort and on the laborers to a great extent depends the success of the work. Home prayer, prevailing prayer for laborers, so sorely needed, should ascend continually to God.—*Missionary Monthly*

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

THE OLD YEAR!

"Beautiful is the year in its coming and going—most beautiful and blessed—because it is always the Year of the Lord."

December!—the merriest, happiest month of the twelve is here!

Christmas!—the greatest gift giving day of the year is near!

Reader, what are your plans for them?

In making up your list of friends to be remembered, have you placed the name of Jesus, your best friend at the head?

What gift has God given to you? The very best He had—His own Son. Will you not give Him your best? If you do, God's rich blessings await you. If you do not—have you a right to claim them?

A Thank-offering Message.
God's Smile of Approval.

Surely God has bestowed His smile of approval upon those of His people who have cheerfully and prayerfully laid their gifts of gratitude upon God's altar during the past two months.

But what of those who failed to prove their gratitude with Thank-offerings? Is there nothing left for them to do in helping to secure the full ONE HUNDRED THOUSAND DOLLARS Silver Anniversary offering by next May?

Are there any channels whereby their delayed gifts may reach the treasury of the Womens Board?

Perhaps! ! !

PERHAPS some persons who do not read the Womens Missionary Magazine, did not know there was a set time for closing the treasurer's books for society Thank-offerings!

PERHAPS some were unavoidably detained from attending the "Ingathering" services and thus failed to present their offerings!

PERHAPS some were away from home and knew not the time of holding their congregational "Ingathering" and thus missed the opportunity to give!

PERHAPS some made no use of the pretty little boxes furnished them, and having failed to hear the nickles, dimes, and dollars "dropping, dropping, dropping" day after day, they gave less than they really wanted to give!

PERHAPS some were not quite educated up to the fact, that the women of the Missionary Societies through their Thank-offering are helping the Church Boards to carry their heavy burdens, by accepting new trusts at the hands of the General Assembly, and hence they were not specially interested in giving offerings through the treasury of the Women s Board!

CAN IT BE! OH! CAN IT BE! that perhaps some were indifferent and did not care to give Thank-offerings to Him who daily showers them with his goodness and mercy!

Is there not some way whereby persons who desire to give toward the Silver Anniversary Offering, can do so?

Two Channels Open.

In justice to the next year's Thank-offering, the treasurer's books had to be closed December first, for the regular offerings from Senior and Junior Societies.

But two other channels are left open through which to reach the treasury of the Women's General Missionary Society before the twenty-fifth anniversary con-

vention closes in the Sixth church Pittsburg next May.

The first channel open is through the giving of "special" offerings. These can be sent at any time through check or Post office order made payable to Mrs. J. B. Hill, treasurer, 5630 Bartlett st, Pittsburg, Pa.

Or they can be designated for the Thank-offering of the Women's General Missionary Society and paid through the treasurer of the Semi Centennial fund.

In either case an offering will be credited to the individual, congregation or Presbyterial, according as instructions are given by the donor.

A second channel is "The Silver Dime Fund." Read the story of the first piece of silver given toward the Silver Anniversary Thank-offering as given in this number of the Magazine and learn what is meant by the "Dime Fund."

By actual count, it takes fifty dimes to make one yard—which would add up five dollars for every yard given.

The plan suggested is to mount the dimes on ribbon for decorating the pulpit on Thank-Offering evening of the convention. This channel is wide open to adults and children alike' and there is to be no limit to the number of yards given, as was at first suggested. What a glorious thing it would be to have five thousand yards of dimes by next May—$25,000 in silver dimes—to present to Him who saith "The silver is mine."

Hundreds of yards are now in sight. Already mothers of young children are specially interested in promising yards of dimes for their boys and girls. One congregation in Ohio has planned to have seventeen yards of pink ribbon covered with dimes and more may follow. One undenominational society in Pennsylvania has sent in enough dimes to cover nearly five yards. Individuals are forwarding checks for from one to five yards, and so the good work goes on.

Let every Junior and Little Light Bearer's Society be well represented in these gifts. The leaders of these organizations could easily secure silver offerings as Christmas gifts to this Dime Fund. Contributions received for the Silver Dime Offering will be acknowledged in the Women's Missionary Magazine beginning with the January number.

THE DIME FUND.

The wide spread interest in the Silver Anniversary Dime Fund has prompted the Women's Board to decide to issue certificate at as early a date as possible in recognition of offerings given to this Fund.

If the pictures can be procured, this certificate will contain those of the committee which drafted the constitution for the Women's General Missionary Society twenty-five years ago; the President of the first convention; the first and present President of the Women's Board and of the one who suggested the Thank-offering movement and contributed the first gift to it. A copy of this certificate will be given to every individual who contributes one or more yards of dimes to the Thank-offering Dime Fund. One yard is fifty dimes, or five dollars. It is hoped that many congregational Thank-offering secretaries and Junior leaders will work to increase this fund and thereby help to secure the full one hundred thousand dollars before next May. Will not mothers be interested in giving Christmas yards of dimes for their children? Due notice will be given when the certificates are ready for distribution, and the first on the list of contributors to the Fund will be served first.

Twenty-five Years Hence.

Who will compose the United Presbyterian Church twenty-five years hence, when the Golden Anniversary of the Womens' General Missionary Society will be celebrated? The children of to-day. Who will be the pastors and elders and trustees? The boys of to-day. Who will be the officers of the missionary societies? The girls of to-day. Who will be the active workers in the Sabbath schools and Young People's Societies? The boys and girls of to-day.

When, then, is the time to train the youth to be interested in the work of the Master? Now! Now!! Now!!! Lose no time. Begin at once.

Important Notice

All money for the "Dime Fund" should be sent direct to the Thank-offering secretary, Mrs. M. C. Porter, 15 Marshall ave., Allegheny Pa., as soon as it is collected. In case it is sent to the treasurer Mrs. J. B. Hill care should be taken to designate it: "For The Dime Fund."

The Story of the First Piece of Silver.

The first piece of silver given toward the Silver Anniversary Offering of One Hundred Thousand Dollars for the work of the Women's General Missionary Society was presented the evening of the Thank-offering service at the Convention in Topeka, Kansas, last May.

At the close of this service a little old lady, plainly dressed, and a stranger to those around her, went to the platform and gave into the hand of the Thank-offering Secretary a dime saying: "I have wanted for a long time to help the mission cause and this dime is for your One Hundred Thousand Dollar Offering." With much difficulty a member of the Topeka missionary society has secured the name of the donor and a little of her history. Her name is Mrs. Peninah Cowden. She is in her seventieth year and is a member of the United Brethern Church. She is a Quaker by birth and was born in Quaker City, Guernsey Co., Ohio. To many, a silver dime may seem a small gift, but ten cents meant much to the giver and judging from the sweet, joyful spirit in which it was given, it will in God's sight rank with the "widow's mite."

May we not ask why did God move upon the heart of His children to present her self-denial offering that night and thus make her gift the First Piece of Silver paid into His treasury toward the Silver Anniversary Offering.

Did not God want this mite, as the two mites of old have done for centuries, to stir the hearts of His people to deeper gratitude and to move liberal giving to His cause.

Wherever the story of this first piece of silver has been told, the writer has been urged to hold it up as an object lesson and make an effort to have the piece multiplied by gifts of dimes from such as will give them as free will offerings.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

MOTTO:

STUDY TO SHOW THYSELF APPROVED UNTO GOD.

2 Timothy 2: 15.

"NOT ONE DOLLAR, NOT ONE HOUR IS MY OWN TO SPEND UPON MYSELF ALONE."

Secretary, Mrs. N. L. Wallace, Glenosborne, Pa.

Our Special Work.

The Support of

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrence, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

Our Lord Jesus himself stablish you in every good word and work." II Thess. 11: 16, 17.

Topic for January—Evangelistic Missions.

Selected Bible reading. John 4:1-39; Exodus 4: 12; Ezekiel 3: 17-19; Jonah 1:2; Matthew 10:7; Acts 18:9,10; Romans 1: 14, 15; II Corinthians 5:14,15; Ephesians 4:11, 12; II Timothy 4:1, 2, 5

Reading Contest.

Have you entered it? What? The Missionary Book Reading Contest.

If you have not, do it at once, for the sake of the valuable information you will acquire in the three months, and be sure to observe the following

Rules for Contest.

1 Every contestant must be a member of a Young Women's Missionary Society.

2 The Literature Secretary of each society shall have charge of the contest, and keep a written record of names of contestants and the number of books read by them.

3 When the contest closes each society must report to its Presbyterial Secretary of Young Women's work the following:

(a) Name of society and full address of the president.

(b) Total membership of society.

(c) Number of members having read missionary books during time of contest.

(d) Total number of books read.

4 Presbyterial Secretaries must report in full for every society having entered the contest, to the General Secretary, Mrs. N. L. Wallace, Glen Osborne, Pa., before March 1, 1908, or run the risk of not being included in said contest.

5 In all Presbyterials not having Secretaries of Young Women's Work, societies shall send their reports in detail according to Rule 3, to the address of the General Secretary as given in Rule 4.

Conditions of Contest.

1 The books read must bear on mission work, at home or abroad, or on kindred subjects, those on the work of our own United Presbyterian Church being given the preference.

2 The first prize—of ten dollars—will be given to the society having read the highest average number of books per member.

3 The second prize—of five dollars—will be given to the society reporting the second highest average.

Expenses.

To meet the expense of procuring books, circles can adopt one or more of the following methods:

1 Special contributions from the members of the society and their friends.

2 To solicit honorary members and have each one pay 25 or 50 cents membership fee.

3 Hold a Book Social before entering the contest, and have a box in a convenient place for free will offerings for the book fund.

4 Tax each member of the society a certain sum per month, until the contest is over.

Requests.

Under no circumstances take the expense of carrying on the contest from the mission funds of the society.

Let each society, as soon as the contest is entered upon, report to the General Secretary, that she may publish the list in full in the April number of the Women's Missionary Magazine.

Read this Magazine faithfully each month and watch for the *Messages* in the Young Women's Department. Subscription price 5 cents per copy or 60 cents a year—Order of Mrs. S. M. Kelso, Xenia, Ohio.

Suggestions.

Select carefully and prayerfully the books desired and procure them promptly that you may enter the reading contest on time.

At close of contest hold a Book Review Social.

Call the roll and have each member name her favorite book and give one lesson she learned from it.

Have the Social reported in full to the General Secretary by March 1, 1908.

Suggested List of Books.

The Little Green God, by Caroline Atwater Mason, cloth ..... $ .75
Things As They Are, by Amy Wilson Carmichael, cloth 1.50
High Caste Hindu Woman, Pundita Ramabai, paper ..... .30
The Christian Conquest of India, by James Thoburn, cloth ..... .50
The Healing of the Nations, J. R. Williamson, .40
Between Life and Death, by Irene Barnes.....
The Uplift of China, by Arthur H. Smith, paper .35
Two Heroes of Cathay, Luella Miner, cloth.... 1.00
China and the Chinese, John L. Nevins, cloth... .75
China's Only Hope, Chang Chih Tung, cloth..... .75
Pastor Hsi, by Mrs. Howard Taylor, cloth..... .75
Fifteen Years Among the Topnots, by Mrs. Underwood.

The twentieth century demands a higher degree of intelligence from the young women of the Church on all missionary subjects. History is repeating itself.

The true stories of missionary achievement are stranger than even the fiction of the present day. Some one has compiled a list of the victories of faith as follows:

The victories of faith in the wars of the Lord are innumerable. They are found in the stories of Eliot and the American Indians, Paton in the New Hebrides, Morrison in China, Verbeck in Japan, Gilmour in Mongolia, Chalmers in New Guinea, Mackay in Uganda, Hamlin in Turkey, Fiske in Persia, Armstrong and Washington among the American Negroes, Hadley and Booth among the outcasts of the slums, McAll among the infidels of Paris.

Can you give a character sketch of any or all of these victors? Can you give quotations from the writings of these heroes or heroines? When the list for the twentieth century is made will your name be written there?

Yours in His Service
Mrs. N. L. WALLACE,
Sec. Young Women's Work.

Gujranwala, September, 16, 1907.

My dear young friends:—

A few days ago as we went near a Hindu temple we could hear a band playing and were told it was to awaken the gods from the night's sleep. It was then nine in the morning. I thought of the midnight watches with the gods asleep! I thought of the number who pass through the valley of the shadow of death during the early hours of the morning and the gods asleep. And I have thought since of Psalm 16:6. "The lines have fallen unto me in pleasant places: yea, I have a goodly heritage."

And all of us who believe in the

Three-one God can say "Yea I have a goodly heritage."

Dear young friends, what better heritage could any of us ask than a God who slumbers not nor sleeps—One who always hears and answers when we call upon Him.

Then as we watched the people enter the temples to worship, we saw each one ring a bell that the gods might know they had brought an offering. I think the poor widow of the Bible must have been glad that no bell need be rung to inform her God of the giving of the mite. And we too can be glad that without the ringing of a bell our God takes notice of our mites whether it be in money or service. Nearby is a large building—the god's kitchen. Here the food for the gods is prepared.

The Christmas time is drawing near. Let us each give thanks for this goodly heritage—for our God who slumbers not nor sleeps and whose ears are ever open to hear the cries of His children; for our God who depends not upon earthly food and who dwells not in temples made with hands.

And in giving of thanks and praise let us look forward with greater joy to that time when "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee." Psalm 22:27.

And with greater faith let us claim His own promise "Ask of me and I will give." Sincerely yours

SUE COOPER WHITE

The Story of Geronimo.

It was a most delightful day that the company of people on the ship Neckar on the way to the World's Sabbath School convention at Rome spent in the city of Algiers. Beautiful for situation is that city, built in amphitheater style upon the elevations around the semicircular bay of Algiers. Around the bay, at least near the main landing, is a modern French town: but if one should walk up the hill a few squares he would come to a genuine Eastern settlement, where he would see strange faces, curious costumes, primitive modes of living, and in fact everything, almost, that characterizes oriental life.

Groups of Joseph's brethern may be seen in every open space, or reclining on the curbing, or congregated in the open basement of a building. The Moors of Algiers are the most proficient of professional loafers. This ancient aggregation of houses, and the modern European city are here set down side by side, and into these towns are gathered representatives from almost every nation under heaven. Aside from the strange peoples whom we saw, the object of greatest interest in Algiers is the cast of the body of Geronimo to be seen in the museum. The story connected with this monument of fidelity is one of the most wonderful that we have heard, and, if true, a remarkable instance of the miracles of Providence.

The narrative is as follows: During an expedition made by the Spanish garrison of Oran in 1540, an Arab boy was captured, carried to Spanish territory, adopted by a christian family, and baptized under the name of Geronimo. When 8 years of age he was recaptured by the Mohammedans and taken back to his own people. He lived with them as a Mohammedan until he was 25 years old; then he voluntarily went back to Oran and announced his intention of living the rest of his life as a Christian. Two years later he was in a boat which was captured by a Moorish corsair. All the people in the boat were made prisoners and taken to Algiers to be sold as slaves. The captors tried to persuade Geronimo to renounce Christianity and become again a Moselm, but he steadfastly refused. Finding that they could not change his profession, they condemmed him to death, and ordered that he be thrown alive into a mould in which a block of artificial stone was about to be cast. The Pasha had been visiting the workmen; after examining various

cases he called his master workmen to him and said: "Michel, leave that case empty till tomorrow, as I want to add the bones of the dog of Oran who refuses to return to the religion of Mohammed to the structure." At the close of the day Michel informed Geronimo, who replied: "God be praised for all things. I simply ask of Christ that He will have pity on my soul and pardon my faults."

Early in the morning he was taken from the chapel where he was engaged in prayer. The officials called him dog and traitor, and asked him to renounce Christianity. "Not for the world," he replied. "I am Christian, and Christian I remain; nothing shall cause me to abandon the faith of my Elder Brother, Jesus Christ." He was bound with cords, thrown into the mould, and the plastic material to form the block of stone was poured over him. This block of concrete was built into an angle of the fort which was then in process of construction, and in this tomb the martyr reposed for three centuries.

A Spanish monk, named Hodeo, was then in Algiers and was acquainted with the circumstances of the martyrdom. He carefully recorded the exact spot where the stone was placed, and added the following to the record: "We hope that God's grace may one day extricate Geronimo from this place and reunite his body with those of many other holy martyrs of Christ, whose blood and happy death have consecrated this country." Hodeo's work was published in 1642. A copy of it was placed in the library of Algiers. The director of the library noticed this particular paragraph. In 1853 the fort into which the stone was built was torn down, and in the very spot which Hodeo indicated the skeleton of Geronimo was found encased in the block of concrete. The bones were removed and buried. A model of the body was made by pouring liquid plaster of Paris into the cavity left by the body. This is the model that is seen in the museum at Algiers. It shows not only the features of the man, but the cords with which the hands were bound, and even the texture of his garments. Such is the story. It is true that an effort was made by M. de Grammont, in 1882, to impeach that part of the story relating to the identity of the remains of Geronimo on account of the inconsistency of certain dates. Grammont, however, concedes that Geronimo may have lived and died as described; punishment of this kind was not rare. Even if the cast does not represent the body of Geronimo, it yet reminds every one who gazes on it, and hears the story of that life, of the loyalty which is an effective testimony to thousands of the power of the Christ within the heart.

R. W. THOMPSON

NOTES.

A THOUGHT FOR THE NEW YEAR.

Moses in Exodus 33:18, asked God to show him his glory, and God promised to make his goodness pass before him as though they were synonomous, after which Moses went on with his work assured of the presence and help of Jehovah.

In our study of the missions we have come to a resume of the work done and as the chapters of "Gloria Christi" are reviewed and we see what has been accomplished by evangelistic, educational, medical, industrial and philanthropic missions, can we not realize that God is making his goodness pass before us? Is it not true that it is his glory too? Then let us feel assured of the presence of Jehovah and take up the work before us with greater strength and courage for the new year.

It is a source of regret that rules for the reading contest did not reach us in time to be inserted last month, but it is hoped that they are not too late to make the contest clear and that all the societies will take an interest and try to get others interested.

A new society is reported from Baltimore, Md.

Treasurer's Report for the month of October, 1907.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Contingent Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Magazine Fund	TOTAL.
Allegheny	50 00	112 00	480	....	17 00	.....	... .	10 00	.....	10 00	.....	.....	.....	.....	.....	.....	.....	.....	247 00
Argyle	25 00	....	.....	.....	.....	1 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	26 00
Arkansas Valley	6 00	77 00	10 00	2 00	2 00	17 00	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	116 00
Beaver Valley	8 00	20 00	7 00	11 00	8 00	.....	....	....	...	.....	....	....	.....	.....	25 00	7 00	.....	.....	86 00
Boston	25 00	.....	10 00	.....	.....	4 00	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	39 00
Cedar Rapids	.....	40 00	...	74 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	124 00
Chartiers	479 00	185 00	27 00	.....	254 00	12 00	10 00	.....	.....	.....	.....	.....	.....	.....	9 00	.....	.....	.....	976 00
Cleveland	10 00	125 00	3 00	12 00	27 00	.....	8 00	3 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	188 00
College Springs	29 00	350 00	40 00	5 00	14 00	34 00	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	474 00
Detroit	30 00	.....	.....	2 00	2 00	.....	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	36 00
Frankfort	.....	.....	.....	10 00	.....	.....	15 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00
Indiana	89 00	4 00	42 00	.....	6 00	.....	6 00	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	99 00
Kansas City	.....	30 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	30 00
Lake	100 00	... .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100 00
LeClaire	18 00	103 00	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	121 00
Los Angeles	45 00	.....	30 00	19 00	8 00	20 00	28 00	15 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	163 00
Mansfield	3 00	27 00	13 00	.....	15 00	.....	5 00	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	63 00
Monmouth	30 00	62 00	30 00	.....	5 00	5 00	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00	.....	162 00
Monongahela	110 00	207 00	a136 00	70 00	68 00	78 00	.....	17 00	....	5 00	20 00	25 00	.....	.....	50 00	5 00	2 00	.....	788 00
New Jersey	20 00	.....	20 00	.....	10 00	.....	.....	.....	.....	.....	.....	...	.....	.....	.....	.....	.....	.....	50 00
Ohio First	25 00	125 00	28 00	.....	8 00	5 00	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	186 00
Philadelphia	35 00	1 00	15 00	5 00	9 00	10 00	7 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	82 00
Rock Island	29 00	.....	9 00	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	38 00
Sidney	20 00	.....	22 00	10 00	19 00	.....	6 00	6 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	83 00
Spokane	.....	15 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	15 00
Steubenville	117 00	89 00	49 00	6 00	20 00	7 00	6 00	....	.....	.....	7 50	.....	.....	.....	.....	.....	.....	.....	251 50
Westmoreland	44 00	16 00	36 00	.....	8 00	1 00	13 00	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	118 00
Xenia	.....	8 00	38 00	....	53 00	2 00	22 00	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	123 00
S. S. 10th Church, Philadelphia	.....	125 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	125 00
Home for Missionary Children	.....	.....	.....	.....	.....	.....	.....	.....	.....	45 88	.....	.....	.....	.....	.....	.....	.....	.....	45 88
Mrs A. R. Tedford	.....	.....	.....	.....	.....	.....	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5 00
North Bend Cong, Neb	.....	125 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	125 00
Harriet S. Wilson	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00	.....	.....	.....	.....	.....	.....	25 00
Mrs. A. McCartney	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1 00	.....	.....	.....	1 00
Items of cents	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2 20	.....	.....	.....	.....	2 20
East McKeesport Cong	.....	.....	.....	.....	.....	.....	.....	.....	68 83	.....	.....	.....	.....	.....	.....	.....	.....	.....	68 83
Golden, Ill	.....	.....	.....	.....	.....	.....	.....	.....	13 87	.....	.....	.....	.....	.....	.....	.....	.....	.....	13 87
West Allis, Wis	.....	.....	.....	.....	.....	.....	.....	.....	49 95	.....	.....	.....	.....	.....	.....	.....	.....	.....	9 95
Evanston, Ill	.....	.....	.....	.....	.....	.....	.....	.....	69 88	.....	.....	.....	.....	.....	.....	.....	.....	.....	9 88
Gladden, Pa	.....	.....	.....	.....	.....	.....	.....	.....	87 46	.....	.....	.....	.....	.....	.....	.....	.....	.....	7 46
Boynton, I. T	.....	.....	.....	.....	.....	.....	.....	.....	84 25	.....	.....	.....	.....	.....	.....	.....	.....	.....	4 25
Saxman, Kan	.....	.....	.....	.....	.....	.....	.....	.....	8 80	.....	.....	.....	.....	.....	.....	.....	.....	.....	8 80
Everett, Wash	.....	.....	.....	.....	.....	.....	.....	.....	50 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	0 00
Elmwood Cong., Des Moines	.....	.....	.....	.....	.....	.....	.....	.....	97 12	.....	.....	.....	.....	.....	.....	.....	.....	.....	7 12

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From Month to Month.

Board of Directors.

September 17th. The Board met in regular session, and in the absence of President and Secretary, Mrs. N. Wylie Stevenson presided and Mrs. John A. Crawford acted as Secretary. Devotional exercises were conducted by the chairman. Treasurer reported receipts $2,116.88 and disbursments $5,259.89. In the Freedmen's department the Secretary stated that the Freedmen's Board would transfer a piece of land at Miller's Ferry, on which to erect the Domestic Science building, to the Women's Board. On motion the Secretary was instructed to express to the Freedmen's Board the appreciation of the Women's Board for this generous action. Mr. Johnson of Millers Ferry reports the lumber for the building received, and work will be started at once. The entire amount for this building has been pledged.

The Women's Societv of Ravenswood Ill., sent five dollars for the Millers Ferry Infirmary. The Young Women's Secretary was authorized to offer to Young Women's Societies a first and second prize as follows: a $10 library and a $5 library to the societies reading the largest number of missionary books in the specified time Nov. 1st. to March 1st.

Wichita, Kansas and Commerse, Mich., were granted parsonage loans with the understanding that the money be not called for before Feb. 1st. 1908.

A motion carried that hereafter all business of Women's Board in the Presbyteries of our church shall be transacted through the Supt. of Missons and that reports come through him. The secretary is instructed to notify Supts. to this effect.

Rev. J. A. Speer was authorized to have the building at Simnasho painted. Miss Mary Kees has been appointed to go to the foreign field as soon as her salary is pledged. Application blanks have been sent to two others. These have said "Here am I, send me." And how can they go except they be sent. Here is a call for whoever hath silver or gold to devote it to the Lord.

Reports from various committees were approved. Bills were ordered paid.

The Literature Secretary was authorized to prepare exhibits to be supplied to Presbyterials which make no provision for literature supplies. These exhibits will be sold to Presbyterials desiring to purchase. Thank-offering envelopes are in demand; get your order in at once.

Mrs. Samuel Yourd.

Study for the Month.

JANUARY—EVANGELISTIC MISSIONS.

(First Study.)

1. Methods of the early missionaries.
2. Triumphs of evangelistic missions.
3. Biographies of native Christians (our own mission). Marianna, Bible Reader in India and Kanaya; Bamba an Egyptian Princess.

"Little Brothers of Mine" ready by December 15th. Send in orders to Mrs. J A. Wilson, Pittsburgh.

NOTICE.

The following program is the topic for mission study December, 1908.

YOUNG WOMEN IN MISSIONS.

Roll Call. Names and stations of young women on the mission field.

Bible messages to young women.

1. How first interest the girl in missions?
2. How reach the High School and College girl?
3. Appeal of United Presbyterian young women—American, Egyptian, Hindu, Shulla, Indian, Freedmen, Immigrant, Mountaineer. (Give in first person.)
4. Special calls from abroad for our young women.
5. How remove hindrances?
6. Work for young women kept at home—Sabbath School, Junior, Mission Study, Freedmen, Foreigners and Y. W. C. A.

"Go Ye and Teach All Nations."

PRESSLY MEMORIAL INSTITUTE.